

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

FEBRUARY, 1855.

Another Laborer Fallen.

THE REV. G. THOMPSON, MISSIONARY IN WISCONSIN.

THE following extract from a letter of Bishop Kemper came too late for the last number of the SPIRIT OF MISSIONS. The Bishop of Ohio speaks of Mr. Thompson in similar terms of interest and love, as having been a member of his family, and having deserved and won his confidence and affection.

Bishop Kemper writes:—"I have just returned from a visit to Manitouwoc. The Church has been closed since the death of their lamented and highly esteemed pastor. He was amiable, faithful, and pious, and was doing a very good work when the Great Shepherd called him suddenly, but not unexpectedly, home. He longed on his death-bed to be gone, and left a most edifying example to those who tenderly watched him during his illness. I am now trying to obtain a successor for him, but I fear it will be difficult."

Thus has a young soldier of the Cross (not more than thirty) laid him down to die, after an illness of a few days, in calm and steadfast faith, laying his armor off upon the Missionary field, and calling for others to take it up and carry on the earnest warfare, which in his useful life and early death proclaims: "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." The Rev. Mr. Johnston, who fell a victim to the yellow fever at Biloxi, Mississippi, had been nominated by Bishop Green, but had not been appointed. He was therefore a *missionary in will*, as he was *in fact, in spirit*, and in the *noble sacrifice* he made at the call of duty, and in the cause of God.

News from California.

WE give the following extract of a letter, from the Rev. E. W. Hager, dated Marysville, California, Dec. 13th, 1854. Bishop Kip writes—"I have most encouraging accounts from all *three* of the clergy who last came out." Two more clergymen have offered to go, well qualified to be efficient and useful, but we have not now the means to send them. Who will place it in our power? We hope now, that good things are in store for the Church in California.

"I have finally safely passed the Golden Gate, and begun my labor in this *moral* wilderness, with encouragements and prospects that are truly heart-cheering. We have already a very good congregation. There are quite a number of Church families in this place, and a large number of educated young men who were brought up in the Church of the East, strong like those the Apostle John addressed, who are ready to come up immediately to the help of God and His Church against the mighty. Still there is no church built, and it requires a large sum to give a clergyman a comfortable support—\$25.00 per week for board, and other things in proportion. Still, I think two years, at the longest, will be all the assistance we shall need from the Missionary fund, before we shall be self-sustaining. There is already a subscription started for the Church, which will be commenced in the spring."

Chinese in California.

WE give the following from a letter of our Missionary, the Rev. Mr. Syle, to the Secretary, dated Panama, Dec. 16, 1854. He has, we trust, ere this, reached his field and entered on his duties. Bishop Kip writes, Dec. 15th: "I am happy to hear of your action in regard to Mr. Syle, and shall do all in my power to advance his objects." So he is sure of a welcome, and of an open door! May the Church help on this interesting Mission with fervent prayers and liberal contributions!

"Although it is now past midnight, and I have no other convenient writing implements with me than my pencil, I must send you a few lines, to convey to yourself and the Committee information of our having safely (though not without much dif-

ficulty) passed over the most dreaded part of our journey—the Isthmus.

“Our passage from New-York to Aspinwall was quite comfortable, considering the unusually cold and rough weather we had on starting, and for some days afterwards; and so far as the rail-road brought us across the Isthmus, our land travel was delightful. But I would no more attempt to describe the last fifteen miles of the way—that part which is performed on mules—than I would attempt to repeat the experiment of passing over it again with my wife and children. Thanks, however, to the signal care of our Heavenly Father, *we are here*, and so far as present symptoms indicate, we are not any of us sick, though we have some fear lest the exposure of last night should still afflict our little ones injuriously.

“Much of the past day has been spent here by me in the endeavor to retrieve the loss (by theft, I fear) of some of my personal baggage. During the interval of this unwelcome occupation, I have received from various sources (some of them reliable, I know) confirmation of reports formerly heard concerning the political and moral condition of this Republic of New-Granada.

* * * * *

“The few miles of the rail-road which have been constructed from Panama eastward (part laid and more graded, but none travelled as yet) are a memento of the hundreds of Chinese who were brought here in the hope they would prove useful laborers in the construction of this prodigious work. But their hopes were disappointed: about two-thirds of the whole number died (many committing suicide), and the remnant, between two and three hundred, have been sent to Jamaica. On the other hand, negroes from Jamaica, unwilling to work there, are attracted by the high price of labor here, and come over in large numbers, proving themselves more able to do the work required than any other class of laborers hitherto engaged on this inconceivably arduous undertaking, one of the greatest marvels of human skill and perseverance.

“Excuse an abrupt conclusion. We are to embark, D. V., early to-morrow morning.

“Believe me to be yours, with sincere regard,

“E. W. SYLE.”

Indian Missions.

We are indebted to Bishop Kemper for the following interesting information respecting the Indians whom he confirmed at Gull Lake, an account of which was given in our OCCASIONAL

PAPER, No. 2. Mr. Breck writes thus:—"My dear Bishop—I have taken my pen in hand to tell you of my happiness in admitting all of the confirmed to the Holy Communion to-day, (first Sunday in Advent,) except one who lives ten miles from us, and could not come over at this time. Consider my happiness in this thing, after spending two years and a half amongst these people without a communicant, though not without the Communion, for in this thing I have been blessed above many Missionaries who live in very deed a lonely life for many years; but notwithstanding this wilderness, I have had communicants with me, but not until to-day, such as I came into this wilderness after. We have now, *in truth*, I trust, and not in name only, the Ojibwa, *Faithful*. I have been in the habit, for more than a year past, of meeting them twice or three times a week for instruction in religion. And now, my dear Bishop, you have said that you would come again when we had *six* more for confirmation. This number of *adults* remained to-day after morning prayer for instruction in our holy religion prior to baptism. There are two other males besides these, and I hope yet others will soon range beneath the banner of the Cross. Two of those whom I met this morning are aged Indians, but the best characters for labor and behavior hereabouts. We have now *eighteen natives* in our Mission-house. Others are seeking admission, but we cannot receive them as yet."

Fort Laramie.

WE are favored with the following letter from Bishop Kemper, being the report, to him, of Rev. William Vaux, Chaplain U. S. A.:—

FORT LARAMIE, Oct. 1st, 1854.

My report for the current year includes one Baptism, three Marriages, and three Funerals. The fort, during this period, has been garrisoned but by one company of infantry; and, none of the officers having families, there has been little society, either for church or social privileges and enjoyment. The past summer, however, will be ever memorable for the most unprecedented massacre of a young officer and his entire command of 29 soldiers, by the different bands of Indians who were assembled, near here, to receive their annual presents. Several depredations had been committed by them during the season of emigration; and on this occasion

a detachment was sent to the Indian villages to claim, as prisoner, a recent offender; and a hostile demonstration, on the part of the detachment, to enforce their object, was the signal upon which upwards of 1,500 warriors rushed upon them, and in the most brutal manner assassinated the whole command, mutilating their bodies in the most savage and barbarous way. They then helped themselves to the goods intended for them, as well as rifled the stores of the neighboring traders and of the American Fur Company; and further designed to attack and burn the fort, putting to death every white person, and actually marched on this fiendish mission, but were providentially dissuaded from their purpose. The shocking spectacle of the mangled and gory bodies lying over the place of slaughter was exposed for two days,—none daring to remove or attempt to inter them. Alarms for the safety of the fort and its remnant of inmates were frequent by day and night messengers, and we all huddled together, for mutual defence, in the ruins of the old adobe walls, fortifying our position as well as we could. To describe our situation, for many days, demands a more graphic pen than mine:—suffice it to say, that had the attack been at first made upon us, we must all have perished! An Indian was heard to utter this significant expression:—“*The blood of one Indian is the blood of the nation!*” All, however, has been quiet since this awful catastrophe:—the bodies of the murdered lie buried in one vast grave, and the murderers have gone in different directions, where, doubtless, they are expecting that pursuit and chastisement which a vigorous government will not fail to administer. Two more companies of soldiers are on their way to our relief, and the threatened danger has thus passed away. But what shall we Christians say to such facts as these?

Illinois.

Scandinavian Mission.

Chicago—Rev. G. Unonius.

“When, five years ago, the Scandinavian Mission in Chicago was established, your Missionary was at that time not only the only minister of the Church, preaching the Gospel in their native tongue to the emigrants from Sweden and Norway, but he was also among all Christian societies, with but one single exception, the only one who in this place administered to the spiritual wants of that people. As they in great number yearly arrived, and many of them, at least for a time, settled in this growing city, a little flock was soon here gathered into the Church. Many of them, however, united in our worship, and knelt at our altar from no other motive, perhaps, than that the sanctuary, which by the kindness of Churchmen in the East had been built for our use, was the only place of worship in which they heard their mother tongue. Although in their native lands by Holy Baptism made members of the universal Church of Christ, and brought up in a church which, according to her historical annals, has retained the Apostolic ministry, and from what her symbols show, also has preserved at least an outward profession of the Catholic faith, still these people are generally very little instructed and informed in such principles. Therefore, when they arrive in this country, they are frequently wavering in their choice of a religious communion.

The class of those who hitherto have moved to this country, is not the one among which we are used to look for candidates for the ministry, and

the ministers who have come here from Sweden and Norway, are not willing to enter into communion with us, but rather place themselves in an antagonistic position to the Church. I am now the only laborer in this field, and at this moment there is but little prospect for several years yet, of having any other. While the Church requires a certain course of studies, and some years passed in our theological seminaries, before a person can be admitted to the sacred ministry, others take some unstudied, and frequently some entirely uneducated man, and make a missionary of him at once, and send him out with a liberal support. Thus they have a facility of doing their work, which according to our principles we cannot adopt. I am far from saying that we ought to imitate them. I am fully convinced of the result which is to be expected from the blind leading the blind; and even among my countrymen in the West the success gained by an unlearned ministry, has already proved to be, as it generally is, a very temporary one; here, however, it would be well for us to consider, if in a mission of this kind, a true and real Diaconate under the new canon of our Church, would not prove very beneficial and useful. Proper men for such an office may be found, if means were found and provided for their support. If we really are to carry out our mission among the Scandinavians, we must be prepared to do it with no little sacrifice of means. This people are poor when they arrive here, and in our work among them, we must not expect a result which in a short time is shown by a great number of church-members. We have to contend against difficulties and prejudices as strong, and more strong, perhaps, than those with which we meet anywhere else. Their own ministers, as I have already remarked, are adverse to the Church, and in their views, everything which is not stamped with the name of Lutheran, is pretty much equal to heresy. This they try to impress upon the minds of their countrymen, of whom many, merely for the sake of that party-name, unite with such branches of that denomination, which could not be, and are not recognized by the Scandinavian churches. Others, again, prefer to go their own ways, and we have seen enough of the emigration from Europe to know, that in a majority of cases, it is a breaking up of both a man's morality and religion. In fact, I do believe, that a more laborious, harder field for the Church in the missionary work for which she is called, does not exist, than among the foreign population in this country. But still, is this a reason why we should be backward and discouraged? Is not this, in the true and real meaning of the word, a domestic concern, to which our domestic missionary operations should especially be devoted? What an influence on our future destiny are not these immense numbers of settlers in the West to have, as adopted citizens of this mighty republic! I repeat an old truth when saying, that the Church is the only means of saving us from that overhanging heathenism, rationalism, and infidelity, which gather new strength with every year, from the fact that thousands of European emigrants in the distant portions of the West, are left to perish from lack of knowledge, or to be carried away by some sudden emotion of religious excitement, of which the fruits are only apples of Sodom. The Church's missionary work, relative to the Scandinavian emigrants, seems to be peculiarly important. It may have a bearing upon matters abroad, and by the blessing of God, constitute a link between two different branches of the Christian Church, which eventually may lead to a more intimate connection and communion between them, however little.

During my visit to Sweden last year, I found, generally speaking, a great ignorance prevalent, as to the true doctrines held by our Church. Few of the clergy had ever seen, and still fewer had ever examined the Book of Common Prayer. The general idea seemed to be that the Anglican Church was exactly the same as the reformed Churches of France and Ger-

many, with the exception of the Episcopal form of Church-government, which, notwithstanding it is preserved by the Scandinavian Churches, is considered by them of very little value, except as a good statute of order, and for political reasons desirable. Under such circumstances, the co-operation and intercommunion with the Scandinavian Churches, without which we may not be able to overcome the difficulties which lay in our way for a successful mission among their emigrants in this country, may perhaps be far distant, but from observations made here and abroad, I trust a time will come, when it can be effected. In the meantime, a work is certainly before us, and as it has been commenced, so let it be continued, in the name of God, and with faith in His promises. If the poor scattered sheep, once a part of her flock, are here left in the wilderness, without being directed to the green pastures of the Church, but given up to be dispersed among all sorts of sects and parties, when a spirit of church-unity should lead the Church of Sweden at least to appreciate and countenance the motives which have led us in this country to extend towards her children, as strangers in a strange land, our right hand of fellowship: then let us not forget our sacred trust.

To your missionary it sometimes appears that his feeble services are entirely useless, as long as he stands alone, contending with others in whose hands are more strength both of men and means; but again, in moments of better faith—may God forgive me if it sometimes faileth—I know and feel that there is *one strength* on our side, with which we shall overcome at the last.

Under such circumstances and difficulties as I have alluded to above, the statistical report which I have this time to lay before you, does not show the same numerical strength as the preceding years, and as from an increased emigration might be expected. There are, however, as you will see, 115 families whom I can say attend the worship in our church, and among whom, notwithstanding the changeable nature of this parish, I trust many will be found faithful members of the Church. Since my return from Sweden, last November, I have, as you perceive, had the blessed privilege of admitting 62 infants by holy baptism into the Gospel covenant and the kingdom of their Redeemer, which certainly is no small cause for thankfulness, as even in other respects, amidst many difficulties and disappointments, the Lord has not withheld from me all encouragement.

On the request of the Bishop of Wisconsin, and with the consent of my own Diocesan, I have, during the past months, occasionally visited the little remnant of Norwegian church people that still remain in his Diocese, and I am glad and thankful that the Domestic Committee has enabled me to do so for the future. Among many discouragements, and after there appeared but little hope of saving St. Olof's parish for the Church; late events have encouraged Bishop Kemper as well as myself to continue the work, which, at an early period, the Church commenced in this field. It is the first Scandinavian parish in the West organized in communion with the Church, and the same in which I labored the first years of my ministry. When Rev. Mr. Sorenson, who afterwards took charge of it, some time ago resigned his rectorship over the same, many of the people broke off their connection with the Church, placing themselves under the charge of a Norwegian Lutheran minister who in the mean time had settled in the neighborhood. Nearly 30 families have, however, declared that they, under no circumstances, will leave that church, which opened a home for them when they first arrived as strangers in this country, and which since, for a number of years, has readily administered to them of her sacred treasures. That church is now the church of their free choice, and I have all reason to believe that they will faithfully cling to it.

When I last time visited St. Olof's Parish, the vestry called me to the rectorship, a call which I could not accept, except on the condition that the parish should feel content with the merely occasional services which I can tender them. It was then agreed that I should officiate there on one Sunday every month, and pass a few days with them in order to catechize the children, prepare candidates for confirmation, &c. The vestry also resolved to go, with a petition, to Bishop Kemper, to whom they are very much attached for the interest he always has taken in their spiritual welfare, desiring that, if possible, a clergyman of Nashotah also may visit them once a month, and perform services in the English language. We trust that such an arrangement might be made, so much the more as several American, Irish, and Scotch families live in the neighborhood, who, in that case, will unite with the Norwegian parish.* Thus, Divine service will be performed in St. Olof's Church every second Sunday, alternately in the English and Norwegian languages; and at the day I am there, I also expect, having celebrated Divine worship in Norwegian in the morning, as far as I am able in the afternoon to officiate in English. This will render our Liturgy more familiar to the Norwegians, of whom some now begin to be more acquainted with the English language, in which also their children now are to be catechized. Thus, more frequent services could be rendered a parish, consisting of members from various parts of the world and of different languages, and we might then look for a better result of our joint labor in a field which now—thanks be to God!—does not seem to leave us without promise of reward.

Minnesota.

St. Paul's—Rev. T. J. Wilcoxson.

A GOOD EXAMPLE FROM THE FRONTIER.

ST. PAUL, Dec. 21st, 1854.

DEAR SIR :—Having occasion to forward a statement of some offerings, I take the liberty to address you, instead of the Treasurer, that I may add a few remarks that may be of interest to the Domestic Committee.

The offerings made are as follows :—

Stillwater, Ch. of the Ascension,	\$8 56
Shakapee, St. Peter's Ch.,	6 75
Chanhassan,	2 38
	<hr/>
	\$17 69

I shall have offerings made at other stations, from time to time. I intend to carry out the spirit of the several appeals that are made to the Church by the Domestic Committee, by having offerings made at all the Parishes and Stations visited by me, at least once a year. I should have had offerings made at more of

* It has been made.

the stations during the season of Advent, but I disliked to present the claims of Missions on a first visit. It might seem too much like seeking *theirs*, and not *them*. And yet, the claims of Missions cannot be too early nor too earnestly impressed upon the minds of those who come within the sound of the Gospel; for the work of Missions is the life and strength of the Church.

Thus far, I have had services at the following places:—At Stillwater, on four occasions on Sundays, and once on a week-day evening. At Shakapee, four times on Sundays, and twice on week-day evenings. At Chanhassan, twice on Sundays, and once on a week-day evening. At Traverse de Sioux, twice on a Sunday. At Belle Plain, once on a week-day evening. At Greeley's Prairie, twice on Sunday evenings. At Cottage Grove, Douglas, and Prescott, Wis., once each, on Sunday. I intend to officiate at Hudson, Wis., next Sunday, in connection with Stillwater; and hope soon to visit other places.

Of the places mentioned, Shakapee, Chanhassan, Belle Plain and Traverse de Sioux, are in the valley of the Minnesota, and are from 25 to 75 miles distant from St. Paul. Cottage Grove is about 18 miles south-east of St. Paul. And Douglas and Prescott are still further in the same direction, being on the bank of the Mississippi, and at the mouth of Lake St. Croix.

Stillwater is situated at the head of Lake St. Croix, 20 miles from St. Paul, and 24 miles from Douglas. Greeley's Prairie is six miles below Stillwater, and is a part of the Parish of that place. And Hudson lies opposite, in Wisconsin, on the east bank of the St. Croix.

I mention these stations, and their locations, to show the extent of the field, and that I have chosen a central location for my present residence. But *chiefly*, to show the necessity of more laborers in this part of the great field, now rapidly widening, and whitening for the harvest.

In all the places I have mentioned, communicants and persons attached to the Church are to be found. In some, one or two communicants—in others, ten or twelve. I have now upon my list over fifty communicants, thus scattered, as it were, as sheep having no shepherd, save as they are visited from time to time by a single laborer. I would therefore urge the importance of

having Missionaries sent at once to the two stations of the Domestic Board in Minnesota, now vacant, Stillwater and Shakapee. They are both points of much importance, and if occupied early, promise well for the Church.

Stillwater being at the head of Lake St. Croix, can be reached by steamboats at all stages of water. It has a population of about 1,000, and is a place of much traffic, both in merchandise and lumber. Within the last year, two companies have invested nearly a million of dollars in the lumbering business. It is a place of gradual and permanent growth. There is a Church edifice there, completed and fully paid for. The number of communicants connected with this Parish is nine or ten. There is much interest manifested in the services of the Church, and a strong desire to have a resident clergyman; so strong, that a subscription has been set on foot to aid in his support; and the prospects are that \$200 will be realized for this object. Can you not find a devoted clergyman willing to come and labor at this point, trusting to live upon what the people and the Committee can give?

Shakapee, the other station of the Domestic Board, is a point of equal, if not greater, importance. It is twenty-seven miles from St. Paul, below the first rapids on the Minnesota River, and can be reached by boats at all stages of water. It is a county-town, and although of not more than two years' growth, has a population of 500.

The frame of a church has been erected at this place, the building inclosed, and nearly enough secured to finish it. Besides this station in itself, there is the very promising settlement of Chanhassan, six miles distant, on the opposite side of the river; a point upon which the zealous Missionary at St. Anthony has devoted much attention during the past year, and numbering now, I think, twelve or fifteen communicants. These stations lie in a rich valley, well timbered and well watered: a valley rapidly filling up with an industrious population, and destined to become the right arm of the future State of Minnesota; and should therefore be early occupied by the Church. In truth, the whole of that extensive and fertile valley should claim early attention; for in it, above Shakapee, are four or five county-seats that are

destined to be important points : points where a Missionary, even now, could spend his whole time to good advantage, by strengthening the hearts of the scattered members of our blessed fold, by ministering the Word and Sacraments, and by securing land for Church purposes.

The same, I think, might be said of the country west of the Mississippi, below St. Paul, a portion of the Territory which has not yet been visited by a clergyman of the Church. At Hastings, thirty miles below St. Paul, a place I hope to visit soon, I have heard of four or five communicants. And much the same, I suppose, is the case with other places still further down the river. If a Missionary could spend his whole time in that part of the Territory, in ministering to the scattered members of our Communion, and in securing locations for churches, much might be realized.

I have thought fit to bring together the above facts, and throw out the suggestions that I have, in order that the Committee might know how much is to be done for the Church in this Territory ; how much labor performed, and how much land possessed, if the Church would be faithful to her trust. And I would that each member of the Church could realize the importance of this work, and ask himself with all sincerity and earnestness, What is *my* part in this work ? What would my Master have *me* to do ? How much must *I* give ? And how hope and pray that this part of the Lord's vineyard may yield abundant fruit ?

Pardon the length of this epistle, and believe me

Yours faithfully,

In Christ and the Church,

TIMOTHY WILCOXSON.

Arkansas.

Fayetteville—Rev. Otis Hackett.

CONSECRATION OF ST. PAUL'S CHURCH.

"THE church, an account of the laying of the corner-stone of which you gave in a late number of the "SPIRIT OF MISSIONS," was finished some three months since. We celebrated Divine Service in it for the first time on the 30th of July last. On the 29th October, being the 20th Sunday after Trinity, it was con-

secrated by Bishop Freeman to the worship and service of Almighty God.

“The occasion was one of great interest to the little flock in Fayetteville. For years they had been subjected to inconveniences, mortifications and trials, for the want of a decent house—and often of any house at all—in which to assemble for prayer and praise, that few congregations would have had the patience to bear, or constancy to live through. But though few, they were true; and as strong in faith as they were weak in means. At length, unaided by the presence of a Missionary, the three lay communicants undertook, and with a perseverance, it is to be feared, under similar circumstances seldom equalled, successfully carried through the enterprise of building a church. To these, therefore, as well as to all concerned, it was a glad day which witnessed the consecration of the house which, ‘by the good hand of their God upon them,’ they had been enabled to build for the celebration of that worship, and the teaching of those truths, which they love so well and believe so firmly.

“No clergyman was present to assist the Bishop but the Missionary in charge. We had hoped the chaplain of Fort Gibson, some eighty miles west of us, in the Indian Territory, would have been present, but circumstances prevented. No other minister of our Church is to be found in any direction within some two hundred miles of us. Upon the Bishop, therefore, devolved the *labor* of the occasion; and how little he is disposed to spare himself may be inferred from the fact, that during the day, besides consecrating the church, he preached three sermons, administered the Holy Communion—baptized twice, three infants in the evening and one adult at night, and confirmed nine persons.

“Our church is a neat structure, twenty-eight by fifty feet. Compared with other houses of worship about us, it is an architectural wonder—a building that could be mistaken neither for a court-house nor a barn. Its tower, surmounted by the significant cross, pointed roof and lancet windows, distinguish it in appearance from common and ordinary buildings, as it is set apart in design and by act of consecration from common and ordinary uses.”

Muscatine—Rev. J. Ufford.

“Soon after my last semi-annual report was forwarded, we were favored with a visit from our Missionary Bishop, our new church was consecrated, and eleven persons confirmed.

“We have great reason to be thankful for so neat and comfortable a church building; while, at the same time, we exceedingly regret that the plan adopted by my predecessor was not better suited to the wants of our growing town. Its dimensions are so small, that more room will soon be needed for the accommodation of the congregation; while its arrangements are such that the expense of enlarging it would equal first cost. Had a *much plainer* but *more ample* edifice been erected, it would have saved us the burden of a debt, and enabled many to attend who are now compelled to seek accommodation elsewhere. I am sorry that I can give so little account of my labors for the last six months. During most of that time I have been down with chills and fever. For a year I have been suffering more or less with it, as have also the other members of my family. My services have therefore been very irregular—many Sundays confined entirely to my house, on others able to preach but once. Now, however, that we are in a measure acclimated, and have secured a more desirable location for a residence, we trust to be able to escape it in future.”

*Wisconsin.**Sheboygan—Rev. L. W. Davis.*

“THIS place has been visited by much sickness during the past summer, and for the first time, in the history of our parish, we have to record the diminution of the number of our communicants by death. Three of our most estimable members were called to their reward within the space of a single month. My own health, thank God, has continued good, and the services of our Church have been uninterrupted. The congregation is steadily on the increase, and there has been a gratifying improvement in punctual attendance at church, in proper attention to the services, and in practical willingness to contribute for the support of the Gospel. The present is the fourth year

Rhode Island.

<i>Bristol</i> —St. Michael's, of which \$84 is from the Ladies' Benevolent Society of said Ch., for Chinese in Cal., \$30; for Iowa, subject to order of E. M. A., \$70	100 00	
<i>East Greenwich</i> —St. Luke's	8 57	
<i>Jamestown</i> —St. Matthew's	3 00	
<i>Newport</i> —Emmanuel, poor at	2 50	
<i>Providence</i> —St. Stephen's	94 22	
<i>Warren</i> —St. Mark's	30 00	
<i>Wickford</i> —St. Paul's	20 00	258 29

Vermont.

<i>Bellows Falls</i> —Immanuel	10 00	
<i>Brandon</i> —St. Thomas's	5 00	
<i>Poultney</i> —St. John's, of which \$2 is from a young communicant	10 00	
<i>Randolph</i> —Grace	4 00	
<i>St. Alban's</i> —Union Ch.	10 00	
<i>Waitsfield</i> —Christ	6 00	
<i>Wells</i> —St. Paul's	50	
<i>Windsor</i> —Hon. Isaac F. Redfield	5 00	50 50

Connecticut.

<i>Bridgewater</i> —St. Mark's	5 56	
<i>Brookline</i> —Trinity	20 00	
<i>Elizabethtown</i> —St. John's	32 08	
<i>Greenwich</i> —Christ	20 00	
<i>Guilford</i> —Christ, $\frac{1}{2}$	15 00	
<i>Hamden</i> —Grace	25 40	
<i>Hartwinton</i> —Christ	3 00	
<i>Meriden</i> —St. Andrew's	21 00	
<i>Middletown</i> —Christ	50 00	
<i>New Hartford</i> —St. John's	10 00	
<i>New Haven</i> —Trinity	100 00	
<i>Plymouth</i> —St. Peter's	20 00	
<i>Pomfret</i> —Christ	7 00	
<i>Ridgfield</i> —St. Stephen's	23 00	
<i>Sharon</i> —Christ	6 00	
<i>Stratford</i> —Christ	21 00	
"Omega," a thank-offering	25 00	
<i>Trumbull</i> —Christ	3 50	
Longhill, Grace	3 04	
<i>Waterbury</i> —St. John's	100 00	
<i>Watertown</i> —Christ	10 00	
<i>West Haven</i> —Christ, $\frac{1}{2}$	3 80	
<i>Weston</i> —Emmanuel	6 00	
" " M. J.	2 00	
<i>Wolcottsville</i> —Trinity, S. S.	3 00	535 34

New York.

<i>Albany</i> —Holy Innocents'	6 00	
<i>Astoria</i> —St. George's	42 50	
<i>Ballston Spa</i> —Christ	9 00	
<i>Brookhaven</i> —Caroline Ch.	2 82	
<i>Brooklyn</i> —Grace	60 00	
St. Peter's	30 07	
<i>Champlain</i> —St. John's	4 00	
<i>Cherry Valley</i> —Grace	9 00	
<i>Cohoes</i> —St. John's	9 00	
<i>Exeter</i> —St. John's	2 00	
<i>Fishkill Landing</i> —St. Anna's	32 10	
<i>Fort Hamilton</i> —St. John's	18 83	
<i>Granville</i> —Trinity, in temporary place of worship	5 00	
<i>Goshen</i> —St. James's, S. S.	2 00	
<i>Greenwich</i> —Messiah	4 50	
<i>Hampton</i> —Christ	3 15	
<i>Kingston</i> —St. John's	9 00	
<i>New York</i> —Epiphany	24 63	
Holy Communion, part of Epiphany Collection	650 00	
Intercession	32 04	
St. Clement's	74 29	

St. Mark's, of which \$100 is for Chinese in Cal.; \$50 for Oregon	150 00	
Trinity	237 02	
<i>Oakham</i> —St. Paul's	4 20	
<i>Patchogue</i> —St. Paul's	3 34	
<i>Philipsstown</i> —St. Philip's in the Highlands	11 67	
<i>Poughkeepsie</i> —Christ	87 72	
<i>Ravenswood</i> —St. Thomas's	44 15	
<i>Rhinebeck</i> —Messiah	9 00	
<i>Richfield Springs</i> —St. John's	2 00	
<i>Rossville</i> —St. Luke's	6 00	
<i>Sandy Hill</i> —Zion	6 84	
<i>Scarsdale</i> —St. James the Less	20 00	
<i>Sing Sing</i> —St. Paul's	26 00	
<i>Smithtown</i> —St. James's	4 37	
<i>Stockport</i> —St. John the Evangelist	12 29	
<i>Ulster</i> —Trinity, of which \$20 is for Iowa	34 08	
<i>Yonkers</i> —St. John's	46 00	
<i>Walden</i> —St. Andrew's	7 32	
<i>Waterford</i> —Grace	7 40	1749 33

Western New York.

<i>Oxford</i> —St. Paul's	10 00	
Anonymous, $\frac{1}{2}$	10 00	
<i>Pierrepont Manor</i> —Zion	20 00	40 00

New Jersey.

<i>Mount Holly</i> —St. Andrew's	40 00	
<i>Newark</i> —Grace	20 42	
Trinity	24 00	
<i>Newton</i> —Christ	13 00	
<i>Paterson</i> —St. Paul's	44 00	
<i>Pemberton</i>	4 41	
<i>Piscatawa</i> —St. James's	2 05	
<i>Salem</i> —St. John's	70 00	217 88

Pennsylvania.

<i>Bloomsburgh</i> —St. Paul's	7 00	
<i>Easton</i> —Trinity	6 61	
<i>Germantown</i> —St. Luke's	62 00	
<i>Holmesburgh</i> —Emmanuel	47 21	
<i>Lower Dublin</i> —All Saints'	7 00	
<i>Madville</i> —Christ	6 34	
<i>Philadelphia</i> —All Saints', Monymensing, for repairing ch. at Duck Creek, Indian Mission	10 00	
Gloria Dei	40 00	
St. Andrew's	3 12	
St. Mark's	108 40	
Rev. Dr. Ducachet, placed in his hands	7 50	
Thomas H. Newbold	25 00	
<i>Pittsburgh</i> —Trinity	225 00	
<i>Pottstown</i> —F. and A., for two little boys	10 00	585 18

Delaware.

<i>Newark</i> —St. Thomas's	7 50	
" " S. School	3 00	
S. M. C., for Bishop Scott	10 00	
<i>Seaford</i> —St. Luke's	1 00	
<i>Wilmington</i> —St. Andrew's	32 72	54 22

Maryland.

<i>Cambridge</i> —Great Choptank Parish	20 00	
<i>Centreville</i> —From a very little girl	1 00	
<i>Chestertown</i> —Chester Parish, of which \$30 is for Western Missions	60 00	
<i>College of St. James</i> —Advent offerings	30 00	

District of Columbia — St. Alban's				12 00
Frederick Co. — All Saints', for Texas				3 00
Hartford Co. — St. Mary's				10 00
Somerset, Worcester Co. — Coventry Parish, Advent col.				10 00
Washington Co. — St. Mark's				15 00
Worcester Parish, ½				5 00
Rev. R. W. Goldsborough, ¼				2 50
168 50				
Virginia.				
Abingdon — St. James's				16 00
Abingdon Parish — Mrs. C. C.				10 00
" — Mrs. F. L. T.				10 00
" — Mrs. J. T.				10 00
Bedford Co., Hanmer Parish — St. Stephen's				25 00
Hedgeville — Mount Zion				3 69
Lunenburg Co., Cumberland — St. John's				5 00
Mrs. A. M. Sneblit, for Oregon				5 00
Martinsburgh — Trinity				12 12
Middlesex — Christ, Miss Betty R.				5 00
Old Point Comfort — Centurion, Christmas offerings				37 50
Petersburgh — Grace				110 00
249 31				
North Carolina.				
Lenoir — St. Andrew's				4 00
Raleigh — Christ				60 00
64 00				
South Carolina.				
Charleston — Calvary, for Bishop Freeman's Jurisdiction				31 18
Grace, Chinese in Cal.				52 00
Society Hill — Trinity				20 00
Summerville — St. Paul's				5 00
108 18				
Georgia.				
Augusta — St. Paul's				64 00
Ohio.				
Ashtabula — St. Peter's				8 00
Ohilicothe — St. Paul's, S. School scholars				9 00
Circleville — St. Philip's, of which \$5 is for Chinese in Cal., and \$1 for Minnesota				6 00
Painesville — St. James's				7 00
Plymouth — St. Matthew's				4 00
Portsmouth — All Saints', for Iowa				15 00
Steubenville — St. Paul's, Christmas offerings				26 00
Xenia — Christ				3 00
Yellow Springs — Christ				6 00
84 00				
Mississippi.				
Kirkwood — St. Philip's				20 00
Marshall — Trinity				14 00
Pass Christian — Trinity				16 00
Vicksburgh — Robert and R. B. Ewing, Esqrs.				2 00
52 00				
Kentucky.				
Lexington — Christ				46 75
Alabama.				
Selma — St. Paul's				26 00
Tennessee.				
Clarkesville — Trinity				21 00
Columbia — St. Peter's				10 00
Memphis — Calvary				75 00
106 00				
Michigan.				
Adrian — Christ				5 00
Detroit — St. Paul's				56 85
Lower Saginaw — Trinity				5 00
Niles — Trinity				10 00
Ypsilanti — St. Luke's				8 00
84 85				
Louisiana.				
Alexandria — A Daughter of the Church				20 00
New-Orleans — Annunciation, S. children				10 00
30 00				
Indiana.				
Bristol — St. John's				2 50
Richmond — St. Paul's				4 00
Terre Haute — St. Stephen's				7 00
Worthington — St. Matthew's				5 60
19 10				
Missouri.				
Lexington — Christ				13 10
St. Joseph — Christ				8 00
St. Louis — Christ				60 00
St. John's				20 00
101 10				
Illinois.				
Pittsfield — Rev. J. T. Worthington, for Indians				5 00
Jubilee College Chapel				20 31
25 31				
Massachusetts.				
Delafield — St. John Chrysostom's Parish				10 00
Marquette — Trinity				2 00
Nashotah Lake's — St. Sylvanus				10 00
22 00				
Iowa.				
Dubuque — St. John's				26 00
Minnesota.				
Clanhassan — Station at				2 38
Shakapee — St. Peter's				6 75
Stillwater — Ascension				8 56
17 69				
Oregon.				
Washington City — Christ				15 00
Indian Territory.				
Fort Laramie — "From one who is living amongst thousands of neglected (red-skin) heathen, in our own country."				10 00
Miscellaneous.				
A. of T., for California				1 00
F., ¼				25 00
Poor Man's Thank-offering, ½				1 00
Rev. Ch. H. Page, U. S. A., ¼				5 00
Mrs. E. M. T.				2 00
Interest on Kentucky bonds				300 00
Episcopal Missionary Association				275 00
609 00				
Legacies.				
From the Estate of a deceased member of St. Paul's, Brookfield, Mass.				100 00
Total				\$6,249 90
Total, since Oct. 1st, 1854.				\$12,409 97

ERRATA.—In the list of contributing Parishes in the November No., Coventry Parish, Somerset County, Md., should have been credited with \$10.

The contribution of \$100, for Oregon, cr-dited to St. Michaels, Charleston, in the September No., should be "From St. Philip's, Charleston." In the list of contributing Parishes, the corresponding correction is to be made.

In the January No., St. James's Church, Fairhaven, Ct., should have been credited with \$21; and the amount there placed to the credit of "a member" of that Church should have been credited to a member of St. James's, Philadelphia, Pa.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

FEBRUARY, 1855.

ENGLISH MISSIONARY SOCIETIES.

WE have condensed from an extended view of the leading English Missionary Societies, contained in a late number of the *Colonial Church Chronicle*, and from other sources, the following sketch of their condition.

The Venerable Society for the Propagation of the Gospel in Foreign Parts

is the oldest of the English Missionary Societies. The last report shows a receipt from all sources of nearly 143,000 pounds sterling, or more than 700,000 dollars, being an increase of about 50,000 dollars over the receipts of the year preceding. These amounts do not include sums collected in foreign parts, and which, to the amount of about 200,000 dollars, it is estimated, were expended on the spot. They are almost entirely English contributions, the Churchmen of Ireland having contributed less than 5,000 dollars, and those of Scotland but about 2,500 dollars.

These resources, with the addition of the Clergy-Reserve funds in Canada, which are still available, have enabled the Society to maintain, in whole or in part, as many as 478 Missionaries. The greater portion of these are laboring in the Colonial Dioceses, amid a population of English descent: but 65 of the whole number being employed in direct Missionary work among the heathen. The directors of this Society, how-

ever, are increasingly anxious to establish and sustain fresh Missions among the Heathen, agreeably to the original design of its institution: the grants to the older Colonial Dioceses are being retrenched as rapidly as circumstances will admit, and enlarged appropriations made for preaching Christ in Pagan lands.

The Church Missionary Society

shows a total of receipts for the last Missionary year of over 137,000 pounds sterling, or about 680,000 dollars: of which about \$50,000 had been raised and expended at Missionary stations. Scotland contributed about 3,000 dollars to this fund, and Ireland something less than 15,000 dollars. The greater part of the amount received is applicable to the general purposes of the Society, but a small portion of its income, in comparison with the other Society just mentioned, being appropriated to special objects. It supported as many as 152 European and 24 native Missionaries, besides the large number of 1,724 lay-catechists and teachers. At Sierra Leone, it has 10 ordained Missionaries. At Yoruba, another most interesting African station, 8. "And these are names which it is impossible to mention, without a tribute of admiration to the Christian heroism which has sacrificed itself to these fatal shores. Here, at least, the English Church does not want her martyrs,—by pestilence, if not by the sword. They have not counted their lives dear, but calmly and deliberately they have sacrificed 'themselves for the Gospel.'"

In the Indian Dioceses, the Society employs 104 ordained Missionaries, and expends about 260,000 dollars per annum. In China, it has but 8 clergymen, and its expenditure is about 250,000 dollars. In New England it has 24 ordained Missionaries, at an annual expenditure of about 250,000 dollars. In the North American Missions 9 clergymen are supported, at an annual expense of about 20,000 dollars. In Guiana, they have one Missionary station. They have none in Melanesia, or the Islands of the Pacific, in Australia, or the colony of the Cape, which latter has formed a part of the field of the *Society for the Propagation of the Gospel in Foreign Parts*.

From this glance, it appears that the Church of England, by

means of these two Societies, (to omit all mention of the *Society for Promoting Christian Knowledge*, the *Colonial Bishopric's Fund*, with other lesser Societies,) is expending upon the propagation of the Gospel in the English colonial possessions and heathen lands, upwards of £279,000, or about *a million and a quarter* of dollars; and among the heathen exclusively, employs more than 220 ordained Missionaries.

The Wesleyan Missionary Society

had last year an income of £114,498, or about 560,000 dollars. It has Missions in the West Indies, at a cost of 80,000 dollars per annum, and in the North American Provinces, at an annual cost of 50,000 dollars. They have stations on various parts of the African coast, and in the colony at the Cape of Good Hope. In India, their Missionaries are confined to Ceylon, Madras, and the Canarese country; while in China, they have only recently made a beginning, by settling three Missionaries at Canton. Their Mission in New Zealand is a flourishing one, and involves an annual cost of about 25,000 dollars. The auxiliary Wesleyan Societies in Australia are preparing to relieve the parent Society altogether, and in addition, to undertake the charge of the very successful Wesleyan Missions already existing among the Feejee and Friendly Islanders.

The London Missionary Society,

sustained by the English Independents, or Congregationalists, had last year an income of £77,482, or about 375,000 dollars. It has an extensive and flourishing Mission at the Cape of Good Hope, at an annual cost of about 40,000 dollars, with which Dr. Livingston is connected—a gentleman who has “recently distinguished himself by an exploratory journey in the service of the Society, from the Cape frontier to the coast of Benguela.” “Equally honorable,” says the *Church Chronicle*, “are the past exertions of this Society in the Island of Madagascar, where their labors for some years past, interrupted by the persecution of the queen, are likely to be resumed with every prospect of success, the heir-apparent to the throne being at the head of the Christian converts. For the renewal of this Mission, a sum of £7,000 (or about 35,000 dollars) was in-

vested last year, and a Missionary at Port Louis watches for an opportunity of penetrating to the interior of the Island."

In Hindostan, the exertions of the Independents fall far short of those of the Church of England, yet this Society expends over £25,000, or about 120,000 dollars, per annum on its Missions there. In China, it has 16 Missionaries, their first Missionary there, Dr. Morrison, having reached Canton as early as 1808. In their South Sea Missions, the Independents have preceded all others:—"Their stations," observes the *Church Chronicle*, "are scattered over the Islands of the Pacific from Tahiti to Samoa; and while we admiringly record the Missionary enterprise of our own Bishop Selwyn among the Melanesian Islands, we are bound to remember—as the Bishop ever remembers—that his little *Undine* did but follow in the wake of the *John Williams*, and that he is but gathering up the gleanings of the harvest of which other hands have sown the seed, and, in great part, already reaped the fruits."

The Baptist Missionary Society,

although established at an earlier period than the one just mentioned, is not so extensive in its operations; "and is distinguished more by the well-known learning of its Missionaries, than by the extent of their labors." Its receipts last year amounted to nearly £25,000, or about 120,000 dollars, of which nearly half was expended in Hindostan and Ceylon. Their other Missions are in the West Indies, and in the Cameroon country, West Africa.

The Missions of the Moravians

have long claimed the admiration of the Christian world by the "loving and simple piety which has always characterized them." Their whole income does not reach £11,000, or about 50,000 dollars, of which about three-fourths are raised in England: and yet, with these scanty resources, they maintain Missions in Greenland and Labrador, among the Delaware and Cherokee Indians, and especially among the negroes of the West Indies. "Their stations at Shilo and Lenadeudal, in South Africa," remarks the *Church Chronicle*, "have excited the admiration of Bishop Gray and Archdeacon Morrison, who

have mentioned them in their journals; and it is pleasant to find this good feeling reciprocated by the Brethren, and to meet in their last "Periodical Accounts" a character of the Arch-deacon as "our warm friend" and "a cheerful Christian, full of activity and zeal in the Lord's work." They have recently dispatched two Missionaries to labor among the Mongols, who are now at Kortghur, waiting for an opportunity of penetrating to Ladak.

Missionary Labors of the Roman Catholic Church.

Of these, a summary is annually presented in the *Annals of the Propagation of the Faith*. The last year's receipts amounted to £157,400, or about 800,000 dollars, of which £98,519, or more than half, came from France, while Sardinia, Prussia, Belgium, and *North America* came next in the order of contributing countries. The British Isles and Colonies contributed £8,072, or about \$40,000, of which £5,976, or about three-fourths, came from Ireland.

In the apportionment of this income, the Missions of Europe receive £30,000, or about three-fourths of the whole, and to the Roman Catholic Bishops of England, Ireland, and Scotland, "almost every one of whom seems to be in receipt of a pension from this source." The Missions of Asia receive £60,000, which is partly spent on the various Missions among the Oriental Churches, and is partly placed at the disposal of the *eleven* Roman Catholic Bishops in India. Funds are also placed at the command of the Vicar Apostolic of Pegu and Ava, of the four Vicars Apostolic of Tong-King, of the three Dioceses of Cochin China, to the Missions of Malasia, Cambogia, Siam, and Thibet, portions of the world which, with two or three exceptions, are wholly unoccupied by any Protestant Missionaries. In China and its dependencies, ten different Dioceses receive aid from the Lyons Society, and reckon upwards of 220 priests within their limits. The African Missions of the Roman Catholic Church are of lesser importance, requiring an expenditure of but about \$70,000, of which the largest items are £2,089, or about 10,000 dollars, for the two Guineas and Senegambia, and £1,850, or about 9,000 dollars, for the Jesuit Mission in Madagascar.

The *American Missions* of the Roman Catholic Church receive almost as much as those in Asia, viz., £45,392, or about 222,000 dollars, "*the far larger portion of which falls to the different Bishops of the United States*, and betrays the anxiety of Rome to strengthen her hold on so rising a country, as well as the paucity of the support which she there receives."

The Missions in Oceanica receive a sum of £17,240, or about 80,000 dollars, the greater portion of which is devoted to the English Colonies in Australia; the remainder being spread over the Islands of the Pacific, where there are as many as eight Bishops settled.

This review shows a degree of recent activity on the part of Rome, which may well animate the Protestant Churches to enlarged labors and liberality.

CHINA.

EXTRACT FROM A LETTER OF MR. J. T. POINTS.

State of Affairs at Shanghai.

SHANGHAI, *September 30, 1854.*

All those in our native land who take an interest in our operations are no doubt anxiously awaiting some change in the present distracted state of China; but, judging from the appearance of affairs around Shanghai, and from the fearful accounts which we receive of the anarchy which reigns throughout almost the whole of the empire, it seems almost certain that the sufferings of this wretched people will be on the increase for many, many months, before any change for the better can be expected. Shanghai is still in the hands of the rebels, who number now several thousands, and receive constant accessions to their forces. These outlaws (who are for the most part the identical men who for years past have been hunted down on the seas as pirates) seem still to have sufficient resources to enable them to stand several months' protraction of such a siege as this; but the peaceable inhabitants of the city are beginning to suffer such wretchedness as those who have seen a besieged city alone can appreciate. To pass along their streets, and see their wan, care-worn faces, and hear their piteous exclamations of distress, is at times very, very painful; and when, in addition to this, we meet some instances of the cruelty of these bloody wretches, it makes one's blood run cold with horror, and we hasten on our way as if the very atmosphere were too much tainted to be breathed. As an example, in addition to many others of which you may have heard, we saw, on last Sunday, in the street, a man tied by the arms and the head to a cross, fixed just high enough to allow his feet to touch the ground. There he had been kept standing for ten days, through rain and shine, with only a few hours' relief in the night. His crime was, having been seen talking under the city wall with a cousin of his, who is in the imperial service.

Mr. Nelson is in the habit of paying three visits a week to the city, in most of which I accompany him; but our visits have, during the last fortnight or so, been very much interrupted by the insolence of the gate-keepers, who have lately been changed from the quiet Shanghai men who formerly had charge of it, for a crowd of boisterous, bullying Cantonmen. A few Sundays ago, as we were coming out, they seized our old man, Yang Soo Dong, (who had always been allowed to accompany us peaceably), for the purpose of searching him. We tried our utmost to prevent it, but they did so in spite of us, our resistance having only the effect of eliciting a threat that we should not be allowed to enter the city again. In consequence of this threat, we thought it prudent not to make the attempt again for some days, until they should have somewhat forgotten their trouble with us. Since then, they have several times permitted us to pass in, but have strictly forbidden any Chinese accompanying us.

The congregations in the city are at present very small, sometimes consisting of hardly any besides our old communicants and those who have been registered as candidates for baptism. Among the latter we have several very interesting and hopeful cases: and, though the mass of the people in the city seem to have sunk into a state of apathy and almost total indifference to everything, both regarding body and soul, those few whom we have gathered together seem to be more than ever alive to the importance of seeking Him who alone can protect them in this time of grievous distress. Their warm greetings to us whenever we visit the church, where they are always awaiting us, are sufficient compensation for most of the scenes which we meet by the way.

The Mission Schools.

As regards the boys' school, which is the only part of our Missionary work outside of the city about which I am competent to report, we have now, as in years gone by, much to encourage and little to discourage us. The scholars at present number about sixty, some of the larger ones having been allowed to leave the school and go to America, in various capacities and for various purposes. On board the U. S. steamer *Susquehanna*, which returned from China via San Francisco, three of them shipped as boys, with the expectation of remaining a while in the States, if they could find anything to do; and if not, of returning as cabin-boys in some ship bound for China. Even if they should not do much in America, their increased knowledge of English and their enlarged ideas will give them a better chance for beginning life here than they could otherwise have had. Their names are Ny Ta Zak, Ny Hoong Nioke, and Loke Ah Nur. In the second one we feel an especial interest, as he was baptized about three years ago, and has since then been exemplary in his deportment. Another boy, and in some respects a very smart one, Tong Ah Ling, has shipped on the U. S. sloop *Vandalia*, in which he will next year go to America. My idea with respect to him is, to have him spend a few years in a machine-shop, as he has quite a mechanical turn.

Besides these there are two more, (Yang Sing Kway and Ngan Yoong Kiung), who will go to New-York in a fortnight, in the ship *Panama*, under the care of the Rev. Mr. Percy, of the Baptist Mission. These two boys are by far the most clever and the most advanced in their studies that we have ever had in the school; and, as they both seem anxious to learn, and have always been easily managed, we are anxious to give them the benefit of a few years' instruction in some school at home. We therefore send them to your care, hoping that you will be able to make some arrangement for them; but of this I suppose the Bishop will write you more fully. The elder of these boys has for four years been a member of our Communion, and with very few exceptions, has given us entire satisfaction.

COMMUNICATION FROM THE RIGHT REV. W. J. BOONE, D.D.

Continuation of the Account of Hung Siu-tseun, the Insurgent Leader.

AFTER failing to receive baptism from the hands of Mr. Roberts, Siu-tseun determined to make a second tour into Kwang-si, and met with many trials on his way, because of the want of funds to defray his expenses by the way: he, however, finally reached the Kwei district and Valley-home, where his cousin, Wang, lived.

"Among his first questions," says Mr. Hamberg, "was, if they had any news about Fung Yun-san, and he was informed that Yun-san had for the past two years been engaged in teaching at Thistle Mount, and that a great number of people had been converted to God by his instrumentality. Siu-tseun lost no time in visiting the new congregation at that place, and rejoiced, upon his arrival, not only to see Yun-san again, but to meet with many new believers, and to preach the truth of God in the midst of them."

"The worshippers of God at Thistle Mount, in the Province of Kwang-si, soon counted above two thousand adherents, and their number daily increased. Among them we find the names of Loo Shing-sze, Loo Li-uh, Yang-Siu-tshin, Siau Chau-Kwin, and others. The wife of this Siau,* named Yang Yun-Kiau, stated that in the year 'Ting-yew,' 1837, (the same in which Siu-tseun had his vision,) during a very severe sickness, when she lay as dead upon her bed, her soul ascended to heaven, and she heard an old man say to her, 'After ten years a man will come from the East,† and teach thee to worship God; obey him willingly.' She was eminent among the female God-worshippers, who used to say as a proverb, 'Men ought to study Fung Yun-san, and women the conduct of Yang Yun-Kiau.' From Thistle Mount the new doctrine rapidly spread, and was promulgated widely in several departments and districts of Kwang-si."

Mr. Hamberg further says, "All who joined the congregation threw away their idols and worshipped the true God. It is difficult, he says, to give a faithful account of their form of worship, when they met together for devotion; for several alterations were introduced from time to time, in consequence of growing knowledge and experience. Accommodations to existing Chinese customs may have been introduced in the beginning, which were afterwards corrected; and it is very probable the present form of worship at Nan-King is not altogether like that which was first established among the worshippers of God at Thistle Mount, in Kwang-si. When the congregation in Kwang-si assembled together for religious worship, males and females had their seats separated from each other. It was customary to praise God by the singing of a hymn. An address was delivered, either upon the mercy of God, or the merits of Christ, and the people were exhorted to repent of their sins, to abstain from idolatry, and to serve God with sincerity of heart. When any professed to believe in

* This man has since been styled the Western King, and is second prime minister under Thae-ping-wong.

† Canton, whence Siu-tseun came, is east of Kwang-si.

the doctrine, and expressed their desire to be admitted members of the congregation, the rite of baptism was performed in the following manner, without reference to any longer or shorter term of preparation or previous instruction. Two burning lamps and three cups of tea were placed upon a table, a written confession of sins was repeated by them, and afterwards burned, whereby the presenting the same to God was to be expressed. The question was then asked if they promised 'not to worship evil spirits, not to practise evil things, but to keep the heavenly commandments.' After this confession, they knelt down, and from a large basin of clear water, a cup full was poured over the head of every one, with the words, 'Purification from all former sins, putting off the old, and regeneration.' Upon rising again, they used to drink of the tea, and, generally, each one washed his chest and region of the heart with water, to signify the inner cleansing of their hearts. It was also customary to perform private ablutions in the rivers, accompanied by confessions of sins and prayers for forgiveness. Those who had been baptized now received the different forms of prayer to be used morning and evening, or before their meals. When they engaged in prayer, they used to kneel down all in one direction towards the open side of the house from which the light entered, and closing their eyes, one spoke the prayer in the name of the whole assembly."

A rupture between the God-worshippers and the district magistrates was brought on by Siu-tseun's party destroying a famous idol called Kan-wan-ye. Siu-tseun celebrated this feat in the following verses, called an "Imperial Declaration:"

"I rebuke the demon Kan-wang by my pencil's quick decree;
He deserves annihilation, and must not spared be.
Mother slayer, law transgressor, wilt thou also God deceive?
As thou didst with many people, make them in thy power believe,
Cursed to hell and struck by lightning, burn and vanish into smoke,
With thy horrid stinking body dost thou want a Dragon cloak!"

This event served to advance the reputation of Siu-tseun, and his followers rapidly increased. Siu-tseun wrote more verses against idolatry, and proceeded to demolish a great number of images, which incensed the population against himself and his followers. A rich graduate, named Wang, lodged an accusation against them, stating that, under the pretext of worshipping God, they destroyed the temples and altars, *but, in fact, they were rebels*. Fung-yun-san (the western king) and Loo Li-uh were cast into prison. Hung Siu-tseun set out on another journey to Canton to see Ki-ying, the Imperial Commissioner, and claiming the protection of the edict of Taou-kwang tolerating Christianity. He reached Canton ten days after Ki-ying had left that place for Pe-king. It is useless now to speculate; but what a great change it might have made in the future history of China, and in the Christianity of these people, if he had met the Imperial Commissioner, and had a full and free toleration granted to him!

Hung Siu-tseun returned to Thistle Mount after his fruitless journey to Canton, and found his friends released from their imprisonment, and heard of the death of his father, an old man aged seventy-three.

The end of the old man was quite affecting. He had for a long time abstained from idolatry, and received baptism. Upon his death-bed he admonished his children, saying, "I am now ascending to heaven; after my decease you must not call any Buddhist priests, or perform any heathen ceremonies, but merely worship God and pray to him." Siu-tseun was at this time 35 years of age. He had for some time let his hair and beard grow

long; when people asked him the reason why he had done so, he replied, "*that he knew beforehand the death of his father.*"*

Hung's Character.

"From his youth," says Mr. Hamberg, "Hung Sin-tseun was generally liked by all, because of his open and straightforward character. He was gay and friendly, but not dissolute. Being superior in talents to most of his fellow-students, he often used to make sport of them, and caused them to feel his sharp wit; but still his friends were fond of listening to his remarks, as they generally contained true and noble ideas, and acknowledged his superior intellect. After his sickness, in the year 1837, his whole person became changed, his manners noble and dignified. He sat erect upon his chair, his hands placed upon his knees, and his feet resting a little apart, but never crossed upon the ground, without leaning backwards or to either side; and though sitting for hours, he never appeared fatigued. He did not look aslant or backwards; his pace in walking was dignified, neither quick nor slow; he now spoke less, and laughed seldom. Many who observed him ridiculed his manners, deeming his deportment strange and curious. After he had begun to worship God, he was very strict in regard to his own conduct. In his words he was often severe, and easily offended others. He liked to sit down and talk with honest and sincere men, though they were ever so poor and of low estate; but he could not bear with the profligate, even if they were ever so rich and high in station." As an instance of the authority he usurped at this period, the case of a man named Moo may be mentioned. This man had been appointed inspector of the ground by ten different villages. He gradually commenced to flatter the rich, oppress the poor, and beat the villagers. Upon Siu-tseun's return from Kwang si, several accusations were made against him, to which all gave unanimous evidence, desiring to have him punished. The next day Siu-tseun ordered the gong to be struck, and assembled from 80 to 90 families. Moo also appeared, made an humble confession of his guilt, and asked forgiveness, which the assembled villagers were willing to grant, believing his repentance to be sincere; but Siu-tseun said, "Yesterday I yielded to the wishes of men, but to-day I follow the rule of heaven. Hereupon he *deposed* Moo from his office, and *appointed* Kiang-a-si to be inspector of the ground.

"Among his own clansmen he introduced the use of nine wooden rods for chastising evil-doers, and upon each rod the five punishable offences were written:—

1. Beat the adulterers. 2. Beat the female seducers. 3. Beat the disobedient to parents. 4. Beat thieves, robbers, and gamblers. 5. Beat all vagabonds plotting evil.

These rods were given to the head-men of the families; but, as if to show that a prophet is everywhere without honor in his own family, when Siu-tseun afterwards left for Kwang-si, an uncle of his collected the rods and threw them into the river, saying, "Why should we be subject to his rule?"

In 1849 Siu-tseun made another journey into Kwang-si; when absent on this journey his first son was born. Marvels attended his birth; thousands of birds made their appearance, and continued long hovering about in the air, and finally settled in the trees behind the dwelling of Siu-tseun. These birds remained in the neighborhood of the village about one month, to the

* It is a Chinese custom not to shave during the period of mourning for one's parents and near relatives.

astonishment of the people, who said that the crowd of birds came to do homage to the new-born king. Siu-tseun was immediately informed by a messenger of the birth of his son, and he and Yun-san returned directly to Thistle Mount, and were received with exultation by the Brethren. "They now learned, that during their absence some very remarkable occurrences had taken place in the congregation of the God-worshippers, which had brought disorder and dissension among the Brethren. It sometimes happened that while they were kneeling down, engaged in prayer, the one or the other of those present was seized by a sudden fit, so that he fell down to the ground, and his whole body was covered with perspiration. In such a state of ecstasy, moved by the Spirit, he uttered words of exhortation, reproof, prophecy, &c. Often the words were unintelligible, and generally delivered in rhythm. The Brethren had noted down in a book the more remarkable of these sayings, and delivered them to the inspection of Hung Siu-tseun. He confirmed the opinion of Yang-siu-tsing, that they were 'partly from God, and partly from the devil.'

"The most remarkable of these sayings, which Hung Siu-tseun acknowledged as true, were those of Yang Siu-tsing, and Siau Chau-Kwei. Yang was originally a very poor man; but he joined the congregation at Thistle Mount with earnestness and sincerity. Whilst there, he suddenly, for a period of two months, lost his power of speech, to the astonishment of the Brethren, who considered this to be an evil omen; but afterwards he again recovered the use of his tongue, and more frequently than any other was subject to fits by ecstasy, when he spoke in the name of *God the Father*, and in a solemn and awe-inspiring manner reproved the sins of the others, often pointing out individuals, and exposing their evil actions. He also exhorted to virtue, and foretold future events, or commanded what they ought to do. His words generally made a deep impression on the minds of the assembly.*

Siau-Chau-Kwei spoke in the name of Jesus, and his words were milder than those of Yang.†

"It appears, also, that many sick persons had been cured in a wonderful manner, and Yang was said to possess the gift to cure sickness by intercession. From the description it would almost seem as if Yang had willingly submitted and prayed to have the sickness of the other conferred upon himself, and that for a short time he had borne the sufferings of the sick, whereby he redeemed them from sickness, and afterwards was himself released from the consequences of his own intercession."

"Upon the decease of Yang-Kiu-siu, it is reported that they heard a heavenly music from above, and that the curtains of his bed kept moving for two hours after his spirit had departed, though there was no current of air entering the room."

Hung Siu-tseun's plan, it would appear, was ripe in the early part of 1850, for he called all his family to leave their home in Kwang-tung Pro-

* This is the person who is now styled the Eastern King, the first Prime Minister of State, the healer of diseases, the Holy Ghost, the Comforter. He seems to be now the leading spirit of the revolution, and the great source of revelation, and medium of communication with the Heavenly Father. When the Susquehanna visited Nan-King, all the proclamations that were seen, no matter to what department they belonged, though issued in the name of Tai-ping-wang, were countersigned by him, even those that announced his own appointments.

† Chau-Kwei is now styled the Western King and second Minister of State. From information recently received from Nan-King, it appears this man personates Jesus whenever it suits him; i. e., they say that Jesus always appears in his person when he descends to earth.

vince and join him in Kwang-si, where he soon after raised the standard of rebellion. The reason he assigned for calling them to join him was, that God had given him the following revelation. "In the 30th year of Tau-Kwang (1850), I will send down calamities; those of you who remain steadfast in the faith shall be saved, but the unbelievers shall be visited by pestilence. After the 8th month fields will be left uncultivated and houses without inhabitants; therefore call thou thy own family and relatives hither."

Mr. Hamberg mentions that after the death of Tau-Kwang, in 1850, several districts in Kwang-si were really visited by a pestilential disease, whereby Siu-tseun's adherents greatly increased in number, as many thought that they evaded contagion by joining the congregation of the God-worshippers.

Mr. Hamberg gives us a very minute and interesting account of Hung Siu-tseun's final rupture with the government, and we shall extract hereafter as fully from this account as our limits will permit.

At the time Mr. Hamberg wrote, it was thought that the fate of Peking would be decided in the spring; but these expectations have not been realized, and no one is in a position to form a probable conjecture of what the course of events will be. It seems certain, however, that the insurgents have received a check in the North, and that they have also recently been foiled at Canton. I think that parties out of China are apt to over-estimate the sway of the insurgents. The movement has none of the features of a popular revolution in the West, carried on against an ancient despotism. There is no turning of the heart of the people of the Empire to Tai-ping-wang. It is true he has overrun much ground, and taken many cities; but as soon as he leaves them the Mandarins quietly take possession of them again, in the name of the Emperor. Tai-ping-wang, indeed, has only the ground his troops stand on.

Concluding Observations of Bishop Boone.

"Since Mr. Hamberg wrote, Nanking has been visited by the U. S. steamer *Susquehanna*, and by the British steamers *Ratler* and *Styx*.

"All parties, both friends and foes of the insurgents, have been greatly pained by the information obtained on the visits of these steamers. The tone of arrogance assumed towards foreign nations by the 'Celestial Dynasty' is greater than that of the Tartars. Hung Siu-tseun pretends to be a natural and not a mere spiritual child of God, and claims in right thereof dominion over the whole earth. He objects to such names as England and the United States. There is but one country, the 'Celestial Kingdom;' but one dynasty, the Tai-ping—that of the Prince of Peace. His Prime Minister is the Holy Ghost. This being the state of things, it appears to me that we must have a great difficulty, if the government of this country should fall into their hands. How could the ministers of Christian countries form a

treaty with a man who claims to be a younger brother of Jesus—a son of God, in the same sense that Jesus is—and who sends his secretary, the Holy Ghost, to sign it on his behalf?

“From many things that transpired during the visit of the *Susquehanna*, there is reason to fear they will be very impatient of any denial of Hung’s sonship, or any contradiction of the revelations of Yang. The truth is, their political state is built on these, as the foundation stones thereof. It becomes, therefore, high treason to call them in question; and I seriously doubt if any faithful missionary’s head would be safe for twenty-four hours within the walls of Nanking, if he bore an unflinching testimony to the truth, unless there was a man-of-war lying off the walls. At any rate, there has no missionary ventured to trust himself among them, and I think they are prudent in keeping away.

“Sir John Bowring, the English Ambassador, and Mr. McLane, our own Commissioner, are now absent, having gone northward to get as near Peking as they can, and hold as direct intercourse with the Imperial Court as possible. Their object is, to renew the treaties which have expired. We all feel it to be a very important juncture, and are much in prayer for God’s guidance in their behalf.

“I will now close this communication with a few reflections addressed to the reader.

“The story of Hung is a very remarkable one, whether we regard him as the dupe of his own visions, or a deceiver of others. If we accept the story of his cousin, and believe that he really had the visions above mentioned—saw the old man, and heard the prophecies of his coming greatness, we have a very remarkable course of dealing, on God’s part, with an humble individual.

“If, on the contrary, we suppose that Hung first formed the ambitious project of making himself Emperor of China, and feigned his visions to suit his purposes, (which I confess I think the more probable,) then what a remarkable project we must regard it to be, in a poor young scholar, without friends or influence, to aim to make himself the ruler of three hundred and sixty millions of his fellow-men! He must surely be no common man.

2. Whether Hung be sincere or not in his story, he is evidently doing a great work in China to break up the superstitions of ages, and to prepare the soil for the seed to be sown here by Christ's servants. All Christians should, then, be encouraged to believing, hopeful prayer on behalf of China. The set time to favor her, we may well believe, is come.

Young men especially should feel the present state of China to be a call upon them to enlist under the Saviour's banner, and come to the help of those who are laboring here for Him."

AFRICA.

EXTRACTS FROM RECENT LETTERS FROM OUR MISSIONARIES IN AFRICA.

UNDER date of *Cape Palmas*, September 29, 1854, the Rev. Mr. Scott writes as follows:—

"In our experience since you left there has been a constant mingling of *light and shade*. Whilst our gracious Father continues to cheer us by His presence, He is constantly humbling us by His chastening rod. Mr. Rogers has been a great sufferer lately. * * * There seems no hope of his obtaining relief here. He has at last decided to leave for America, by the first vessel that will take him; and he will probably leave in a few days. Mr. Horne's health has become so bad, he also decided several weeks since to leave by the first direct opportunity for America; since which time he has been growing weaker and weaker, suffering almost constantly from diarrhoea. He is now confined closely to his bed, and has very little appetite for food. Brother Wright continues poorly, having frequent attacks of fever. He and his wife have been staying at Cavalla for the last month or two. The rest of us are doing pretty well."

Death of Rev. G. W. Horne.

(Extract from a letter from Rev. J. Rambo, October 3d, at Rocktown.)

* * * * *

"You will be sorry to learn that the occasion of the Bishop, Mrs. R., and myself, being here, is to attend the funeral of Mr. Horne, who died last evening, at eight o'clock, and was buried at five o'clock this evening. He had chronic diarrhoea, and had been suffering very much from it for many months. He was better a few weeks ago, and was present and preached at our Convocation in August. He had ever since that been gradually growing worse, until his death. He resigned his station and sold his goods some weeks since, with a view of sailing for the U. S. in the first vessel. None has yet appeared; and whilst waiting, he has been removed to his long home." * *

"Mr. Rogers leaves us to-morrow, and Mrs. Horne will leave by the first suitable opportunity."

Boys' School at Cavalla.

The Bishop, under date of September 26, writes :—

"I have to divide with Brothers Rambo and Scott the duties of school-master. We are assisted by Brownell and Hinckle, (native youths,) both of whom have made great improvement, and the former I hope by the beginning of next year will be prepared to take the principal charge of the school. He and all the boys have *made astonishing improvement under Mr. Rogers*; and the school is now left in such a fine state of discipline, that my part in it is performed with much pleasure. Still, I do hope that you will be able to bring along with you some good teachers, for boys as well as girls." * * * "Amidst all our trials and tribulations for Jesus' sake, how blessed our consolations also!"

Awakening among the Natives.

"There is a young Krooman here, (Rocktown,) who I hope is a child of grace entering upon the road of salvation. Mr. Horne has for some months thought well of him, and I think it probable, but for his sickness, might have baptized him."

Cavalla.

"Before this arrives, you will probably have heard that 'Tiba' (an adult native) has been baptized. He and Freeman seem to have their hearts in the work. * * * Freeman's wife and another old woman in Nyaro are candidates for baptism; and the latter will probably be baptized in a short time. Old Rade, of the large town, was baptized some weeks since. The leaven seems to be gradually spreading in these habitations of darkness."

Cape Palmas.

"Our native chapel, costing between three and four hundred dollars, will be completed in a few days; and the prospect is good for a large attendance upon our services. The attendance has continued to be good during the whole of the year."

The Commencement of a Native Christian Village at Cape Palmas

"The Bishop has concluded to build N. S. Harris (native youth) a house near the Cape, * * on the river, in front of St. Mark's. I went over to-day to lay off his grounds, and was delighted with the location. He has a beautiful and very productive piece of land to cultivate, and plenty of ground for the natives who are disposed to become Christians to settle around him. Two or three have already professed a desire to settle near him; and from appearances I think there is a probability of his having quite a settlement of nominal, if not real Christians. He continues to be very zealous, and has great influence over the people here."

Religious Interest among the Youth at Mount Vaughan High School.

"At Mount Vaughan," writes the Bishop, "there has been a gracious visitation of the Spirit to the members of the High School. It commenced with ** and **, both of whom have made profession of religion, as have also six other youths of the school. * * * The Spirit's influences were granted in the course of regular services and duties; and on this

account we hope they will be more abiding in their effects. Brother Scott is spending this week at Cape Palmas, collecting and preparing candidates for confirmation."

Interest at Cape Palmas.

"St. Mark's congregation," writes Mr. Scott, "has been favored with a remarkable outpouring of the Spirit. He speaks of having a class of twenty for confirmation, including those from the High School. Besides, there are one or two who are more or less interested, who have not yet taken a decided stand."

"At Cavalla, also," the Bishop writes, "here, too, we have tokens of the Spirit's presence. ** and ** have fully set out in the Christian life, as they profess and we believe; and my little boy, hearing of the movement amongst the boys at Mount Vaughan, as he told me, was led to set out in earnest in the same direction. May God strengthen and lead them all along!"

Buchanan.

Rev. Mr. Rambo writes, under date of October 3:—

"I hear that one of the buildings (25 by 16) is up at Buchanan, and the larger building is fairly begun. We shall (D. V.) go up in January to live, even if we have to make out with two or three rooms. Dr. Smith is driving the work ahead. * * * I believe the Lord has work for some persons to do at Bassa. I hope to be permitted to do a part."

Sinoe.

"The Rev. Mr. Pinckney is preaching twice every Sabbath, to good congregations in Sinoe."

AFRICAN EXPLORATION.

AT the recent meeting of the British Association for the Advancement of Science, at Liverpool, two communications from English Missionaries were read by the Secretary of the Royal Geographical Society, to the section of Entomology and Geography; and it is a pleasure to find religion beforehand with science, and the representatives of geographical knowledge acknowledging their obligations to the enterprise of the Christian Missionary.

The first was from Rev. J. Rebmann, (of the E. African Mission,) to the Secretary of the *Church Missionary Society*, dated from Kissaludini in Rabhai, April 13th, giving an account of the great inland lake of Niassa, in the neighborhood of which ice is found. The other, from Dr. Livingston, of the London Missionary Society, is dated from the town of Seketulu, Linyanti, 24 Sept., 1853, in which he relates his journey to that place from the Cape Colony.

"When the obstacles which caused our detention at Kuruman were removed, we passed quickly toward the country of Sebituane, until within one degree of latitude from this town. All the people were then suddenly laid prostrate by fever, except one lad and myself. This caused a further loss of time, but by the goodness of God all recovered. On reaching this—the southern capital of the Makololo—we were received with all the demonstrations of welcome which they are accustomed to bestow on their chiefs. We embarked on the River Leeambye, with a fleet of thirty-three canoes, and a company of 160 men. From the bend of Katima-molelo up to the commencement of the Barotse Valley, the country is covered by forest and *tsetse*. Many villages of Banyeti, a poor but industrious people, are situated on both of them. They are expert as hunters of hippopotami and other animals, and cultivate grain extensively. Passing beyond these parts, the high banks seem to leave the river and stretch away to the N. N. E. and N. N. W., until between twenty to thirty miles apart. The intervening space, 100 miles in length, is annually inundated, as Lower Egypt is by the Nile. The valley is covered with coarse succulent grasses, which are the pasturage of large herds of cattle during a portion of the year. There are many villages of Makololo in the valley; but there are no large towns. Nariële, the capital of the Barotse country, does not contain 1,000 inhabitants. We went north till we came to the junction of the Leeba or Londa with the main stream Leeambye, in 14 deg. 11 min. S. lat. On returning towards Nariële, I went to the eastern ridge to examine that, and to see the establishment of a merchant from the furthest inland station of the Portuguese, opposite Benguela. A stockade had been erected, and a flag-staff for the Portuguese banner planted. The houses of the merchant and some bastards were in the West African style. The owner, whom I had previously seen at Linyanti, was absent; but his servants did their utmost to show me kindness. When my boatman prepared my bed outside, they insisted on my occupying their master's couch; and I never felt so grateful in my life for a warm shelter, for I was in the cold stage of one of the intermittents, which continued to plague me after the fever. I thought of going westward in company with this merchant,—but the sight of gangs of poor wretches in chains at the stockade induced me to resolve to proceed alone. I have not, I am sorry to confess, discovered a healthy locality. The whole of the country of Sebituane is unhealthy. The current of the river is rapid as far as we went, and showed we must have been on an elevated table-land, yet the inundations cause the fever to prevail very extensively. I am at a loss what to do, but will not give up the case as hopeless. Shame upon us missionaries if we are to be outdone by slave-traders! I met Arabs from Zanguebar, subjects of the Imam of Muscat, who had been quite across the continent. They wrote Arabic readily in my note-book, and boldly avowed that Mohammed was the greatest of all the prophets. But for the destruction of my celestial map by the Boers, I might have determined the longitude by occultations alone, but, if I am right, we are nearer the west than the east coast; Nariële is in 23 deg. east, and the confluence of the Leeba or Londa not much more. I have not had time to work out the longitude of that point; but the river (Leeba) comes from the capital of a powerful state, whose chief is reported to be friendly to foreigners. If I am permitted to return by the chieftain, it will be water-carriage for perhaps two-thirds of the way. And should a mission be established there in time, it will be all the better. I intend to try for Loanda, because, though further, many English live there."

His arrival at Loanda is announced in a dispatch of the English Consul at that place, which he reached May 31, having

been permitted by Seketulu to leave his country in November last year, accompanied by seventy-seven of the natives, and provided with a sufficient number of oxen for the journey by that chief.

A correspondent of the *Athenæum*, an officer of H. M. ship *Pluto*, lately at Loanda, gives an account of the Missionary and his adventures :—

“During our stay, I met at the house of one of the Commissioners, one of the most extraordinary men I have ever seen, Dr. Livingston; he has just arrived from the Cape overland, a most arduous undertaking, and one never accomplished before, although often attempted. His plan of proceeding differed materially from any of his predecessors; instead of setting out with half a hundred attendants, horses, bullock-wagons, &c., he commenced his journey, carrying with him only a sextant, gun, chronometer, tent, four servants, and as many days’ provisions, relying on Providence and his gun for a supply when these were gone. After leaving the Cape Colony, he was obliged to travel a long way to the N. E., to avoid the deserts and hostile tribes in their vicinity, that lay on his left; crossing in this route a great many branches of the river Zambegi and others, the names of which I have forgotten, till he arrived at a large town; there, as the chief was very hospitable, he remained a short time to recruit his health, having been nearly drowned and starved half a dozen times during the nine months it took him to perform this part of his journey, and his arm badly broken in two places by a lion. It appeared he had wandered one evening from his attendants, after they had pitched their tent, in quest of game, when he came suddenly on a large lion crouching down ready for a spring at him; without waiting a second he fired, and must have been knocked down at the same moment and stunned, as he remembers nothing from the time he fired till he was found by his servants next morning: when they came up they found the Doctor insensible, and the lion lying dead alongside him. When he left, the chief, who was very desirous of finding a route to the westward for the transmission of his ivory, gave him twenty-four of his people to assist him on his journey. After leaving, he again travelled to the N. E., until he arrived in the parallel of Loanda. Now came the tug of war; he had upwards of a thousand miles to travel across the unexplored countries of our charts,—a tract never hitherto trodden by any white man, and wholly unknown even to the blacks he had seen as yet; however, this part of their journey proved to be the easiest, and it was not till he arrived near Cassanga, on the Portuguese frontier, that he met with any molestation. The country he found to be thickly populated, and the inhabitants very peaceably disposed. From their never having seen a white man before, you may fancy what an object of curiosity he became to them; wherever he stopped, the people from far and near flocked round him with the utmost astonishment pictured on their countenances. As the Doctor was very much sunburnt, his color did not so much surprise them as his hair, which was very long; this was the great object of attraction wherever he went, and highly favored did those fancy themselves who became the possessors of a lock of it. Every tribe he met with had some idea of one Supreme Being and a future state of existence, though they all worship in addition various animals that they hold sacred. At every place he stopped they supplied him liberally with provisions, and it was not (as I have mentioned before) till he arrived near the Portuguese territories that he met with any trouble. There the inhabitants have been

in the habit of kidnapping the people further inland to sell to the Portuguese for slaves; and fearing, should a road be opened that way, it would spoil their traffic, they became very troublesome, and wanted the Doctor to pay toll nearly every step he took; however, by putting on a bold front, he managed to make his way through, and arrived at Loanda safely in the beginning of June, making it exactly two years since he left the Cape.

The Doctor is very much emaciated from the hardships he has undergone, and has not recovered the use of his arm perfectly yet; but as soon as he is well, he is determined to return, trying this time to find a shorter road than the one he came by. We had the whole of his attendants on board, and showed them over the ship; having never seen salt water before, or anything afloat larger than a canoe, they were very much surprised and delighted, though they told the Doctor they would never be able to get any of their people to believe them on their return, so perfectly astonishing did everything appear to them."

NEW-ZEALAND.

CHURCH OF ENGLAND MISSIONS.

THE COLONIAL CHURCH CHRONICLE for December contains a sketch of some recent remarks of the BISHOP of NEW-ZEALAND, while in England, from which we take the following interesting statement, with regard to the zealous

Efforts of the Colonists in Church Building.

The Government sent us 2,000 settlers (of whom 500 were old soldiers called pensioners), with a provision of £200 for building in the middle of the village what was proposed to be a school-room, but which was to serve for chapel and school-room for all religious denominations. There was no provision for a clergyman, and a very questionable one for a schoolmaster. The whole provision for that portion of the body which belonged to the Church of England (more than 1,000), rested on the little college of St. John's, and its body of industrial scholars. They went at once into their carpenters' yard to construct a church. Almost all took part in the work, and when the frame was completed, our missionary schooner was put into requisition to carry it to the sea-side. The officer who had the administration of the supreme government kindly undertook to assist us. We all went down, the whole college-party, Governor, Bishop, Clergy, and scholars—native and English; every shoulder was put into requisition to carry the timber-frame up the steep shore. In the meantime the publicans set themselves to work, their great efforts being to open a canteen. That of course stimulated the church-builders the more, and we determined to beat the public-house, and we did beat it. The church was the first house finished (I am sorry to say the public-house was the second), and the old soldiers, from the day they landed, had public service there without intermission. That place has now become a parish, with a regular parsonage-house; and the people have sent me notice that they are willing to contribute £70 or £80 a year for the maintenance of their own clergyman. There have been several other instances of the same kind, where the church was prepared in their own building-yard, and afterwards put up on its intended site; so that persons going out of town in the morning, saw with great surprise, on their return in the evening, a church where, in the morning, there was nothing at

all. There are eight of these little chapels within a few miles of Auckland, which, assuming that 4,000 of the people belong to the Church of England, is one chapel for every five hundred persons; and all this is the operation of an industrial body working by the spare time of its own scholars, which would otherwise have been spent in idleness, and probably in vice.

The Bishop then proceeds to speak of the remarkable zeal manifested for

Church Building among the Natives.

"To pass to church-building among the native tribes. It was about sixteen years after the first commencement of the Mission, that a missionary clergyman—now Archdeacon Hadfield—settled in the neighborhood of two powerful tribes in the northern island, who were always at war, in the hope of evangelizing and reconciling them. The whalers of the station jeered at his endeavors. They said, 'We will think something of you, if you can make peace here.' In the course of two years the Missionary did make peace; the two tribes were brought into a state of perfect harmony; and the particular mode which they adopted to ratify the peace which was made, enables me to speak of their church-building. The one tribe, the larger of the two, went into the woods, cut down the finest tree they could find, and shaped it out for the ridge-pole of the chapel, floated it out to sea, and offered it to those who were once their enemies, as a peace-offering. The church so built is a beautiful one indeed, sixty or seventy feet long, and thirty or forty feet high, the ridge-pole resting on three large central columns, each a solid tree, and ornamented with the native reed-work, interlaced in a very beautiful manner; and the congregation is in number at least 500 persons. The most interesting part of the scene, to an English eye, would be that, as soon as the service was over, you would see them all go out into the school-yard, form themselves into classes, all who could read taking their Testaments, and reading under the guidance of their teachers; and the old people, who were not able to read, sitting round to be catechized. That would happen not only on Sundays, but every day in the week. The second tribe, however, also determined that they would build a chapel for themselves, and thought that their own ought to be larger and better. So they went into the woods and cut down another tree, rather larger, (about eighty feet long,) and three others for the central columns, and began a chapel which, when finished, English surveyors estimated in work alone at the value of £3,000, the roof being formed of enormous beams, all painted in arabesque scroll-work, with very beautiful patterns; and when filled with 700 or 800 worshippers, it is indeed a cheering sight. While those works were going on, there were present two chiefs (Te Rurapaha and Te Ranjhaeta) who had been engaged in the unhappy affray which cost the lives of eighteen of our countrymen at Nelson. Whenever I went to the chapel I found one of them, an old man, stimulating the others, constantly urging the men to build the chapel for the honor of God and the credit of the tribe; and even the very worst man in New-Zealand, the man who killed most of Captain Wakefield's companions himself, had become so mitigated in feeling, that he also assisted in the work with his own hands. Describing it in his own language, he said, 'I have not worshipped greatly, but my hand has worshipped;' meaning, that though his heart did not consent to the religion to be taught there, he recognized it sufficiently to work, and induce his own people to supply food for the builders of the chapel. Indeed, it is now very rare to go into any native village and find that it has not a chapel of its own, erected by its own native builders. Nay,

even at Chatham Island, 500 miles from New-Zealand, and the exact antipodes of England, a small body of New-Zealanders, hearing that Christianity was doing good, sent over some of their body to receive instruction and baptism in New-Zealand. On their return they taught their own people, and the first thing I heard of them was from a merchant, who told me the people were busy in building a chapel, in expectation of a visit from the Bishop."

There are few passages in Missionary history that have touched us more than the following observations of the same Bishop: and there are many hearts which will respond to what he here has said of that "JOHN WILLIAMS, who lost his honored life" as a pioneer of the Cross in that region now full of the knowledge of the Gospel.

"There are in New-Zealand perhaps 800 villages, each ministered to daily by a native teacher, receiving no kind of recompense for his services—services done for the love of God, and of his fellow-creatures—every morning and evening assembling his brethren to prayer—every month heading the congregation, and travelling, some of them fifty and sixty miles, when summoned at a central station to receive the Holy Communion, or when candidates were admitted to receive the Sacrament of Baptism; nay, it is not only in New-Zealand that the natives have labored, but they have gone forth to another Missionary field, not, however, that of the London Mission; for I will remark, that there is no hostility whatever in the Pacific Ocean—that all Missions have a field each to itself. God has so broken up the land into islands, that every man has his own field of operation, girt by its own coral reef, in which he can carry on his work as he likes.

I will speak now of the native teachers in connection with the London Mission. That Mission exhibits exactly the same fruit, the same early and fresh faith, as our own Mission. I have seen native teachers left by the Mission-ship, *John Williams*, on the islands, the language of which was unknown to them, in which there was no sympathy whatever with them; confiding merely on the verbal promises of some of the native chiefs, they have gone there, taking with them their wives. The Mission-ship has sailed away for a year—in one instance for two years—and on its return, they have been found living in faith in the midst of a barbarous people, carrying on the work of teaching with a simple earnestness which has been usually blessed with a large measure of success. I know an island on which, eight years ago, an English vessel was captured, and seventeen of her crew killed or wounded—where, five years ago, another English vessel had been captured, and five men cruelly killed; and yet the state of things has been so altered by the native teachers, that there are now two chapels, in which 500 and 800 worshippers regularly assemble. And all this took place in the absence of the Missionary vessel.

God has truly blessed the work of the Raratonga teachers. The impression made by the Gospel on the hearts of these young men was so deep, that they have gone forth to the distant islands of New Hanover, a thousand miles from their own country; they have been left there with no protection but reliance on Divine grace; there they ministered to people of whose language, at first, they did not understand a single word; and yet, at the end of three years, one-third of the population has been converted. These simple pioneers have borne suffering and privation such as no other Missionaries, except that band which perished in Patagonia, had ever suffered. I could easily count up forty persons who had died in attempting to spread the

Gospel. I have visited an island where I found three native teachers; visiting it again, I found two of them dead, and the third dying of fever. I carried this teacher to another island, where he recovered, and then the devoted man said he would go again to that place which had been smitten by pestilence. People at home must not suffer themselves to be left behind in this race of faith by the simple-hearted natives of the Pacific, who received the Gospel but yesterday. The faith of these simple islanders of the Pacific Ocean is an arm which the Church may wield with prodigious effect. The Church may call into action hundreds and thousands of such men, who, under the guidance of Bishops and Clergy, may be trained up to be the effectual evangelists of the whole people, so that you would see native churches grow up throughout the islands of the Pacific Ocean.

This brings me to the consideration of what is required at your hands. I ask you to send out three, four, or five hundred clergymen, who may become the seed-plots of future good. I ask you also for your prayers, in entire faith that God would bless the work in hand. If you should be able in future ages to point out that from this island have sprung three or four hundred living branches of the Church, that the first seeds of the Gospel were sent out from this central field of England, what other signs can you desire of the vigor and fruitfulness of the mother Church?

And it is a most hopeful field of labor to which I would invite you. There is not a single child in the Pacific islands, even of that island in which John Williams lost his honored life, that in a few years could not be trained to exhibit all the graces of a Christian life. A kindly spirit prevails even amongst the natives of that very island, in spite, too, of the barbarism sometimes practised there by English seamen. I will give you an instance of it. A young chief of an island had gone aboard a trading vessel, the captain of which he had previously received at his house and treated with kindness: a brawl ensued, and the captain, who was intoxicated, drawing a knife, stabbed him. The poor youth jumped overboard in his agony to swim ashore, but was unable to do so; he came back, cried out for a rope, was hauled on board the ship again, and on her deck died. He was chief of a part of the island where a poor English carpenter, who was sick, had been left alone, and who with tears in his eyes related the fact. This man stated, that when put ashore, all he remembered during his delirium was, that the natives came and forced open his mouth and gave him nourishment. His life, he said, had been saved by them. On another part of the island of which I now speak, there is a hot spring bubbling up. By the side of it I found a poor English seaman living alone in a little hut that the kind-hearted natives had made for him. They were in the habit every day of bringing him provisions, and coming daily at the right time to put him into the pool. There was a little native boy, twelve years old, who had come from Raratonga—the very island from which it might be thought no good could come—and that little boy had devoted himself to the care of the spring. How the boy and the sailor came into company I cannot tell, but it was the simple fact, that the boy devoted himself to the care of the seaman. When first I saw the boy, he was crouching at the door of the hut, watching every gesture of the sick man, fetching everything that could alleviate his suffering. The man begged me to take him to Sydney, and when they reached the place, the poor boy actually cried to be allowed to accompany the seaman to the hospital. Of course, I took him into my care; and we all found the same thing when there was sickness; the native boy was always ready to help: and so he went on, winding himself round our hearts, until there was not one of us who would not have adopted that little boy, loving him for his devotion. However, we carried the boy back to his native island, at a spot five miles from the spot where John Williams died. One of the natives came off, and told us that he did not know where we would find the boy's

father ; that he had been driven back into the bush, and despoiled of what little property he had : and he advised the boy not to come on shore. ‘ Well, then,’ continued the Bishop, ‘ he became my own son. I took him to my own home, and to my own heart ; but it was not long that he continued with us. He accompanied us to sea in our voyages, and gradually sank and died, and it was my enjoyment to hear him call me by the same names that he would have called his own father and mother in his own country. They were exactly equivalent to the terms of endearment, ‘papa,’ and ‘mamma,’ which we used to avoid the dry cold terms ‘father’ and ‘mother.’ In the middle of the night he was always so considerate as to say when we were watching him, ‘Why do you not go to bed ? you will be very tired.’ In the middle of the night he called to me, ‘Papa,’ and putting his arm round my neck he died peacefully ; and I felt his death as if he had been my own child, so completely had this poor boy entwined himself round my own heart.’”

MISCELLANEOUS.

German Missionary Ship.—The following interesting account of the first attempt to employ a missionary ship for AFRICA, was addressed by the Rev. R. R. Gurley to the *New-York Journal of Commerce* :—

A young friend has kindly allowed me to peruse his translation from a German paper, of a communication giving a most interesting account of the successful labors of a devout German pastor, and of his small and obscure congregation, animated by the divine spirit of benevolence, to build and fit out a missionary ship, to be dedicated to the work of conveying missionaries to their chosen field of service to Christ, on the Eastern shores of Africa.

Opposite the city of Hamburg lies the small Hanoverian town of Harburg ; and here, on the morning of the 26th of September, the writer of the letter from which we make our extracts, entered the hospitable mansion of a friend, from which, as soon as the stormy weather permitted, he went to the harbor and surveyed the stately brig, still upon the stocks, but in rapid preparation to be launched the next day. “A noble structure,” he exclaimed. “The large copper-bottomed hull, the strong ribs of knotty oak, the slender fir-masts, the fine new rigging, the neat cabin, with its varied colors—all betray the skill and care which have been spent upon the building of this ship. Never has all Germany, great and faithful, brought into existence a German fleet, still less the Temple of German Unity ; but a single country pastor, firm in faith, at the head of a poor but believing country church, has, in the shortest time, happily accomplished the building of this ship, doubted of, and derided, as it was. Which has most efficacy, gentlemen, political enthusiasm streaming over with words, or quiet faith working by love ?”

The stout young captain, who had already made three voyages to the Eastern coast of Africa, stood upon the deck rejoicing over the completion of the ship, which he was about to command as a king, in his well-ordered realm. He doubted whether the violence of the storm would allow the vessel to be cut loose from her fastenings on the morrow ; but the harbor master, STURGE, who is indefatigable for the kingdom of God, assured us, unhesitatingly, that on the morrow, at two o’clock, the launch should take place. Harbor master STURGE was already busy in placing on the hinder part of the ship, amid green festoons and decorations, the well-carved image of the Ethiopian Queen, Candace. Forward on the prow stood her

beautifully ornamented figure head, with her golden crown, and golden bracelets on her swarthy arms, her bosom adorned with thick red coral, and holding in her left hand a parchment roll. She looked intently down upon the waves, as if she would say, "The time comes of which it is written—'Ethiopia shall soon stretch out her hands unto God.' This image is the work of a Christian sculptor, and the entire expense (which somewhat exceeded his means) was defrayed from collections which his missionary zeal impelled him to make. More was raised than was demanded for the object, and when at last a rich man brought 85 thalers to compensate the artist, he declined the offer, but suggested to the noble-minded giver, that the money should be sent to Pastor Harms, of Hermansburg, in aid of the contemplated mission. "Thus," says the writer, "have the givers come forward from all sides; poor and rich have vied with each other to bring an offering to the altar of the Lord; and of the 13,000 thalers which the ship will cost, 12,000 are already collected. The history of the contributions presents many touching traits of devoted love to the Lord. Widows and orphans have presented their last shilling; servants and handmaidens, their hard-earned wages. A pious young lady, upon her death-bed, bequeathed her whole property,—3,000 thalers; and a pious landowner cut down all his timber, in order to be able to forward this work of the Lord. Even from America, a gift of 150 thalers was transmitted by an unknown hand to Pastor Harms, while most of the amount has been collected in Hermansburg itself, or its immediate vicinity."

On the morning of the next day, Sept. 27th, three flags floated from the masts of the *CANDACE*, while the ships in the harbor hoisted their many-colored flags, to welcome the mission ship. The people began early to assemble, and near twelve o'clock, an extra train of cars brought to the harbor the venerable Pastor Harms, with some 400 members of his pious Church, who were gladly saluted by their waiting friends. The clouds dispersed, and the weather became fine. Great was the enthusiasm of the occasion; and as the good Pastor mounted on the little stand which had been erected for him, and called upon the multitudes to raise with him *Allein Gott in der Hohe sei Ehr*, the thousands sent up their anthem to the vault of Heaven. The good Pastor then read, from the 8th chapter of Matthew, the account of our Saviour's voyage on the Sea of Galilee,—then spoke in his discourse both of the ark of Noah, and of the ship which bore our Lord on the stormy sea. "The missionaries," said Pastor Harms (among other things), "cannot go on foot over the wide sea, nor can they fly like the doves of Noah. What remains then but to build a ship? But that was no trifle, and I myself was at first frightened at the undertaking. *For I am a poor country pastor, in a poor country Church, and had for building not a single penny.* But the cause became even more pressing, and in the name of the Lord, I resolved to lay my hand to the work. There was no lack then of the scorn and mocking of the unbelieving world. It has been with me as with the patriarch Noah. But, like Noah, I suffered not my faith to be shaken. Now, opposition is dumb, and men allow it was most rational to build a ship. You mockers, who thought yourselves alone wise, were the fools, for we see here the ship built; but not by my ability has it been built, but the Lord hath built it, and it is a wonder in our eyes. Over it every pious Christian must rejoice, and bless and praise the Lord. But to whom shall I commit the new-built ship when she goes forth upon the sea? The storms will not hold back; they will break over this ship too. True, we have a gallant captain,—skilful, determined, capable sailors,—but they cannot help the ship in the extremest danger. The true helper is Jesus Christ, and to Him, as keeper, and master, and pilot, we commit the ship. When storms beat upon her, our missionaries shall fall upon their knees, and, as once the disciples on the sea of Galilee, cry—Lord, help us, we perish. Our Lord will hear their

cry; He will keep our mission ship; He can, and if our prayers be like those of his believing disciples, I doubt not He will rebuke the winds and the waves, so that there shall be a great calm. Well do I know that God hears prayer, for I have experienced it more than once. Have you experienced it, friends? If so, I beseech you to pray henceforth for this ship, bear it daily in your praying hearts, and believe that our united prayer will be heard." All were then exhorted to kneel down, and implore the Divine blessing on the ship and the enterprise. Most fervent was the prayer of the pious pastor, who prophesied that the building of the ship would prove a rich blessing to the whole town; for a place in which a work of God is done, remains not unblessed of God. When Pastor Harms concluded his prayer, so lifted up was my heart, my eyes of faith so opened, that I seemed almost to see and grasp the promised blessing. Deeply solemn now was the aspect of the whole assembly, when the Pastor called on all to sing the hymn—*Nun danket Alle Gott*; and while with full hearts and voices they praised the Most High, the props were knocked from under the ship, and slowly she descended, amid the huzzahs of the sailors, until resting on the waves, which dashed themselves high around her, as in a joyous and welcome embrace. The writer adds, that this African mission ship was, in a few days, to take in her cargo at Hamburg, that the missionaries already examined and commissioned were to hold a farewell meeting at Hermansburg, and to sail for Africa on the 22d of October, in this ship, the *Candace*. God speed these his servants through the seas of Africa, and open the hearts of thousands to receive from their lips the words of eternal life.

And may I, gentlemen, be permitted to ask, whether the Christians of this great and rich city will not be stimulated by the touching example of Pastor Harms, and his poor country congregation, in Germany, to give at least one ship to the civilization of Africa. By her rivers, by the graves of many of her missionaries in the rude dwellings of her untaught children, the men of God have set down, and wept like the captive Jew by the rivers of Babylon. How many of the pious, the gifted, the great, have pleaded most eloquently for her redemption, how many have I personally known, at the South and the North, in Africa as well as in America, among the people of color and among the whites, who made me feel and know that the fire of apostolic zeal and love is not, even in this age, utterly extinct; who held not life itself dear, if the sacrifice were demanded by duty to their brethren and their God. Who can estimate the great, the sublime results that may follow the noble deed of Pastor Harms, and his pious and benevolent congregation?

Very faithfully yours,

E. R. GURLEY.

JAPAN.

THE attention of the Foreign Committee has been drawn to the Island of Japan, as a sphere of Missionary operations; and a variety of circumstances combine to encourage the belief that the people would not be difficult of access. Favorable, however, as these are, the Committee will not venture to increase their obligations, unless the contributions of the next two or three months shall warrant such a course.

Our readers will, we think, read with interest the following:—

EXTRACT OF A SERMON PREACHED BY THE REV. GEORGE JONES,
ON BOARD THE U. S. STEAMER MISSISSIPPI, IN THE BAY OF JEDDO, JAPAN,
SUNDAY, MARCH 12, 1854.

"During the past week, my brethren, we have been called upon to lay in the grave the body of one of our number; and the circumstances of that funeral were so extraordinary as to be well worthy of some peculiar notice in this discourse.

"Many of you are aware that Christianity was introduced into Japan in 1550, by a Spanish Missionary, acting in conjunction with the Portuguese; that this religion spread, and was extensively adopted in the country; that the government, after a while, becoming alarmed, determined to put it down, and commenced a series of most cruel persecutions; and that, finally, about the year 1640, by a frightful massacre at Ferinda, of all the remaining Christians at that place, Christianity was extirpated from Japan. The authorities of the country erected a monument on the mound which covered the common graves of the slaughtered Christians; and on this monument they put this inscription:—'*So long as the Sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christian's God, or the Great God of All, if he violate this command, shall pay for it with his head.*' Since that time, everything having a tinge of Christianity has been most carefully and jealously excluded from Japan. The Dutch vessels trading to Nagasaki have been compelled to give up into safe keeping all their Bibles and Prayer-Books, before being allowed communication with the shore; and it is said that the Japanese have a yearly festival, in which every individual in the empire, even including the children, is made to tread upon the Cross, as a sign of their hatred of even this emblem of our faith.

"I will not stop here to say how, from the first, I have regarded our own expedition to Japan with the hope that it might ultimately open the country to the gracious influences of a true Christianity; and that, to my eye, this hope has given, throughout, a deep and sacred interest to our visit here; but will pass at once to notice the religious services just attended to on shore.

"One of our shipmates died in this bay, and application was made to allow him to be buried on shore. The authorities started some difficulties, but finally consented; and on Thursday last, with the Japanese officials standing by, and offering no obstruction, and showing no signs of displeasure, and with between one and two thousand natives, quiet and attentive spectators of the ceremony, we performed our usual religious service for the dead, according to the solemn and impressive formula of the Episcopal Church.

"The hills around covered with people; the body of our shipmate descending into the grave, to be left there by us in a strange land; a Buddhist priest seated near, and prepared to commence his ceremonies, 'in compliment,' as we were told, 'to the deceased;' and an ancient Japanese graveyard a few feet off, with the solemn voices of the dead there speaking to our hearts, formed altogether an interesting scene. God seemed then and there, by His mysterious providence, to be Himself breaking through the circumvallation of Japan against Christianity; and to be opening the way for His Holy Word to enter, with its purifying and saving power; and I read there the words of sacred truth, 'Now is Christ risen from the dead, and become the first-fruits of them that slept.' 'For, as in Adam all die, even so in Christ shall all be made alive;' ending with the exhortation, suitable here as there, and extending to all Christendom, 'Therefore, my

beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord.' ”

INTELLIGENCE.

WEST AFRICA.

Death of the Rev. G. W. Horne.—A letter from Bishop Payne, dated 3d October last, contains the painful intelligence of the death of the Rev. George W. Horne, of the African Mission, which took place on the day preceding. Mr. Horne had been long in feeble health, and had, in fact, made all his arrangements for returning to the United States when thus called away.

The Bishop writes :—“He expired, most unexpectedly to every one, but his faithful, sorrowing wife. She alone was too fully aware of the certain failing of his strength and life; but that which her husband’s most unusual habit of self-reliance would not allow him to entertain himself, he was unwilling to have her communicate to others.

“At Mrs. Horne’s request, about two weeks ago, I came to this place, (Rocktown, near Cape Palmas,) and remained with Mr. Horne nearly a week. At the expiration of that time, he seemed much better. Indeed, he preached the Sunday after I left: but he became so unwell again, that the physician continued to visit him until the day before yesterday, when he reported him much improved. Such was the account I received last evening at Cavalla, about 8 o’clock. At the same hour, a note was penned here, (Rocktown,) announcing his death. He continued to direct everything connected with his family and himself almost to the last moment, and Mrs. Horne thinks he was little aware his end was at hand.

“Mrs. Horne, I am thankful to find, bears her affliction with becoming resignation. She desires, however, by the first favorable opportunity, to return to her parents in Middletown. In the mean time, she will remain with me at Cavalla. Her sweet child, thank God, is spared to her, and is very well.”

Religious Interest at Cape Palmas.—The Bishop reports a great increase of religious interest both at Cape Palmas and

Cavalla: about twenty at the former, and three at the latter station, had been admitted into the Church. Some interesting extracts will be found in the preceding pages.

A Missionary Physician for Africa.

The Foreign Committee have received from one of their Missionaries, now in this country, a communication with respect to the importance of an immediate filling up of the post of Missionary Physician to Africa. They cannot better set forth the urgency of the case, than by presenting the application of the Rev. Mr. Hoffman to the Church, in these pages.

NEW-YORK, *January 9, 1855.*

REV. AND DEAR BRETHREN, AND

GENTLEMEN OF THE FOREIGN COMMITTEE:—

Allow me respectfully to suggest that some special effort be made for the supply of our African Mission with a physician.

It really seems like tempting Providence to have ten or fifteen white persons engaged in Missionary work, on the West Coast of Africa, without a physician. While a residence there has never failed to be attended with risk to health and life, that risk, of course, is very much increased by the absence of a skilful physician.

While the *great obstacle* to our Missionary work is the climate; while the great objection ever urged is the danger to health and life,—it seems of the very first importance, both in regard to the Missionaries themselves who have gone, and are going; in regard to the continued success of our work, never more encouraging: and in regard to the *continued confidence* and *support of the Church at home*, that this want should at once be supplied.

While we rejoice to put our trust in God, and look beyond man's instrumentality for our preservation in the way of duty, still He requires it of us, and we feel bound to take every human precaution for the preservation of our lives, that they may be prolonged to His glory.

You will have observed in the case of the Rev. Mr. Horne, the Bishop refers to a physician who attended him, and you will

probably inquire who he was? and, in reply, I would only state, that he is a colored man of good character, but one in whom we have had little or no confidence, *as a physician*. The colored physician who once resided at Cape Palmas, Dr. McGill, who, professionally, was everything we could have desired, has left, and now resides at Monrovia, 300 miles from us.

Submitting this subject to your attention,

I am, respectfully and truly, yours, &c.,

C. C. HOFFMAN,
Missionary to Africa.

CHINA.

More recent advices from Bishop Boone to the 2d November mention the anticipated return of Miss Wray to the United States in consequence of ill health.

The Rev. Mr. Nelson observes with regard to the state of things at Shanghai:—"The city here still suffers the horrors of a siege; and this having lasted for more than a year, many have endured every possible evil that could come from their own want and the cruelty of their oppressors. Our people there look to us entirely for their support, and so far we have been able to give them a good deal of aid and comfort, though at best they must suffer not a little. It is very touching, often times, to hear them speak of their sorrows, and also of their trust in the Lord—recounting special instances of His care for them."

Chinese Youth.—Two young men from our Mission School in Shanghai, China, arrived on the 21st January, in the ship Pan-ama. They have been members of the school for several years, and one of them is a communicant in the Church. They read and speak English. They come to this country for the purpose of completing their education. The support of one of them, Yang-He-Ting, has been undertaken by the Sunday School of St. George's Church, New-York, Rev. Dr. Tyng, and that of the other, Nga Yoong Kiung, by the Sunday School of the Church of the Ascension, New-York, Rev. Mr. Bedell.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Dec. 15, 1854, to Jan. 15, 1855:—

Maine.

Brunswick—St. Paul's, $\frac{1}{2}$... 7 00
Portland—St. Luke's, \$9 40; S.
S., \$2 63 ... 12 03 19 03

Vermont.

Rutland—Trinity ... 20 00

New-Hampshire.

Claremont ... 2 50
Hopkinton—St. Andrew's ... 7 00 9 50

Massachusetts.

Boston—A lady, by C. C. H., Af.,
\$3; do., \$5 ... 10 00
St. Paul's ... 404 25
Grace, African Missions ... 95 00
Trinity, S. S. offering, Af. ... 72 70
Lowell—St. Ann's ... 30 00
Hanover—St. Andrew's ... 25 00
Northampton—St. John's, \$27
30; S. S., Af., \$9 96; I. P.
H., ed., Af., \$20 ... 57 26
"Nurse," by C. C. H., Af. ... 50
Quincy—Christ ... 3 30
Salem—St. Peter's, Juv. Miss.
Ass. ... 7 00
Springfield—Christ, \$45 50; a
Com., for Af., \$1 50 ... 47 00 752 01

Rhode Island.

East Greenwich—St. Luke's ... 5 27
Jamestown—St. Matthew's ... 2 00
Newport—Emmanuel, by Marg't
Hardman, $\frac{1}{2}$... 2 50
Tower Hill—St. Paul's ... 50
Warren—St. Mark's ... 30 00 40 27

Connecticut.

Essex—St. John's ... 4 00
Fair Haven—St. James's ... 25 42
Guilford—Christ, $\frac{1}{2}$... 15 00
Hamden—Grace ... 15 34
Hartford—Christ, Ladies' Sew-
ing Soc., ed., Chi., \$25; ed.,
Af., \$20 ... 45 00

Meriden—St. Andrew's, Af. ... 17 70
New London—Mrs. E. H. Chew,
A Christmas offering ... 2 50
Stratford—Christ, S. S., ed. John
Russell Paddock, Af., \$20;
ed. girl, Chi., \$25 ... 45 00 169 96

Western New-York.

Avon—Zion, savings of three lit-
tle children, Chi. ... 5 00
Auburn—St. Peter's, by C. C. H.,
Af. ... 13 00
Canandaigua—St. John's, by C.
C. H., Af. ... 2 00
Oxford—Anonymous, $\frac{1}{2}$... 10 00
Rochester—St. Luke's*
Utica—Trinity, by C. C. H., Af. ... 1 00
A Christmas offering, do., do. ... 10 00
A Gentleman, do., do. ... 5 00
Parsonage ... 3 00
Watertown—By C. C. H. ... 25 49 25

New-York.

Albany—St. Peter's, by C. C. H.,
\$50 and \$5 ... 55 00
Holy Innocents' ... 10 00
Brooklyn—St. Ann's, children of
Mrs. H. Messenger, Af., \$5
09; 2 little girls, Af. and "H.
and K. H.," Miss. off., \$10; a
departed child, "T. H. R.,"
her missionary savings, \$5;
Mrs. and Miss G., \$15; a
member of St. Ann's, \$10 ... 45 09
Castleton—St. Paul's, by Rev. C.
A. Maison ... 2 50
Fort Hamilton—St. John's,
Moses Wanzer, Esq. ... 25 00
Granville—Trinity ... 5 00
Hampton—Christ ... 6 35
Hempstead—St. George's, Miss
Oliver's class, S. S., ed.,
Af. ... 2 47
New-York—St. John the Evan-
gelist's, S. S., second pay-
ment on "Peter Hayden
scholarship," Miss. Sch., Af. ... 20 00
Incarnation, a member ... 3 00
Holy Communion, from Epiph-
any offerings, by the hands
of the Rev. W. A. Muhlen-
berg, D. D. ... 650 00
Christ, Rev. C. H. Halsey ... 111 04
Oakhill—St. Paul's ... 6 28
Pelham—Christ ... 21 10
Ravenswood—St. Thomas's, \$31
07; Mrs. S. I. Beebe, ann.
cont. for China, \$25 ... 56 07
Richfield—St. Luke's ... 2 00

* Rochester—St. Luke's. The credit in the January No., of \$67 25, to Trinity Church, Rochester, should have been given to St. Luke's.

Rossville—St. Luke's.....	7 95	
Scarsdale—St. James the Less..	13 50	
Stockport—St. John the Evan-		
list's.....	6 15	
Ulster—Trinity.....	29 08	
Whitehall—St. Paul's.....	10 33	
Miscellaneous—Miss Eliza Turner, for Af. and Chi.....	70 00	1162 91

New-Jersey.

Hoboken—Trinity, Rev. Dr. Camp, Chi., \$5; Af., \$7 50; General, \$12 50.....	25 00	
Morristown—Ch. of the Redeemer, S. S., ed., Af., \$20; two or three individuals of, by Rev. I. H. Tyng, \$7.....	27 00	52 00

Pennsylvania.

Honesdale—Grace, S. S., Christmas off., for school-ho., Buchanan, Af.....	20 00	
Philadelphia—Epiphany, S. S., \$250; Ladies' Sewing Soc., \$250, on acct of annual con. for support of Bishop Payne, Af.....	500 00	
Gloria Dei Female S. S., for Af.....	30 00	
Tamaqua—Calvary, S. S., Af. .	5 00	
Uniontown—St. Peter's, \$6 51; S. S., \$10.....	16 51	
Whitemarsh—St. Thomas's.....	10 00	
Miscellaneous—Mary Robertson, "H. and L.," through Staveley and McCalla.....	7 50	
"F.,".....	5 00	599 01

Delaware.

Smyrna—St. Peter's.....	5 00	
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Maryland.

Baltimore—Grace, S. S., "Monrovia," \$20; "Grace Ch., Since," \$20.....	40 00	
Chester Parish.....	45 00	
Dorchester Parish—Epiph. off..	5 00	
Georgetown, D. C.—St. John's, S. S., ed., Chi., 4th and last payment, \$25; raised by youthful members under 15 years of age, for China Mission, \$68.....	93 00	
Washington, D. C.—St. John's.....	60 45	
Epiphany.....	58 19	
*Christ, Af., \$30; S. S., ed. 2 ch., Af., \$40; do., Af., \$10.....	80 40	
Washington Co.—St. Mark's, Epiph. offerings.....	15 00	
College of St. James, do. . .	60 00	
Worcester Parish—By Rev. J. K. Stewart, ½.....	5 00	
Miscellaneous—Rev. R. W. Goldsboro, ½.....	2 50	464 14

Virginia.

Abingdon Parish—Mrs. F. S. L., per Rev. C. Mann.	10 00	
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Essex Co.—So. Farnham Parish	40 00	
Lunenburg Co.—Cumberland Parish, Mrs. Ann S. Neblett, ½ Af.; ½ Chi.....	20 00	
Williamsburg—Mr. G.'s contribution.....	10 00	80 00

North Carolina.

Elizabeth City—A little girl's thank-off., ½, Af.....	5 00	
Oxford—St. Stephen's.....	5 00	
Raleigh—"A Friend to Missions.".....	50 00	60 00

South Carolina.

Claremont.....	31 21	
Clarendon—St. Mark's, Mrs. W. B. Richardson.....	20 00	51 21

Georgia.

Clarksville—Chapel of Holy Cross, S. S.	1 00	
Macon—N. F. Munroe, 4 years' sub., ed. "Blanche Munroe," in Miss Williford's sch., Af.	20 00	21 00

Kentucky.

Frankfort—Ascension, Af., \$5; Ch., \$5; Gr., \$5.....	15 00	
Newport—Rev. C. H. Page, Chaplain U. S. A., ½.....	5 00	20 00

Mississippi.

Pass Christian—Miss. Soc. of Prot. Epis. Institute, ed. girl, Af.....	20 00	
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Tennessee.

Clarksville—Trinity, S. S., ed. Jos. J. Ridley, Af.....	25 00	
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Ohio.

Dresden—St. James's, Chi., \$5; Af., \$5.....	10 00	
Gambier—Harcourt Parish, S. S., ed. girl, Chi., \$10; do., E. G. Benson, Af., \$10.....	20 00	
Portsmouth—All Saints'.....	10 00	
Xenia—Christ.....	5 31	45 31

Illinois.

Galena—Grace, S. S., Fem. Orph. Asy., Af.....	5 00	
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Wisconsin.

Delavan—Christ.....	2 70	
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Michigan.

Marshall—Trinity.....	24 00	
Saginaw City—(East,) St. Paul's	2 00	26 0

* Washington—Christ, for CARRIER DOVE, \$6 20.

Miscellaneous.		Legacy.	
"F." for Foreign Missions, $\frac{1}{2}$, 25 00		Late Maltby Clark, of East Palmyra, W. N. Y.....	288 42
A Poor man's thank-offering, $\frac{1}{2}$, 1 00			
"T. R. I.," for African Missions, 2 00	28 72	Total, Dec. 15, 1854, to Jan. 15, 1855....	4,105 72

It being the design to acknowledge contributions hereafter, to the 20th of each month, the following list is added of receipts from the 15th to 20th January, 1855:—

Connecticut.	
Woodbury—St. Paul's	7 00
New-York.	
Albany—Grace	11 00
Bay Ridge — (New-Utrecht, L. I.), Christ, \$36 03, Chi.; S. S., \$25 32, do.....	61 35
New-York — St. Thomas's, \$74 40; a Friend, \$5.....	79 40
Anon., "For Foreign Missions," 17th Jan.....	100 00
"A Friend".....	100 00
Calvary, Af., $\frac{1}{2}$, \$116 04; Chi., $\frac{1}{2}$, \$116 04; Miss E. C. Jay's ann. cont., ed., Chi., special for Af., \$10; additional, \$10, 277 08	
Oxford—Anonymous	10 00
West Farms—Grace, J. D. Wolfe, Esq., by Rev. W. Rodman, Af.....	200 00 638 63
Delaware.	
Newark—St. Thomas's, \$21; S. S., \$5.	26 00
Pennsylvania.	
Bloomsburg—St. Paul's.....	12 50
Philadelphia—All Saints', S. S., for Cape Palmas	13 11 25 61
Maryland.	
Charles Co.—Nanjemony, Rev. R. Prout.....	80 00

Harford Co.—St. Mary's, \$21 50; a little boy, for Af. and Chi., 50c.....	22 00
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Virginia.

Leesburg—St. James's, Gen., \$71 15, Chi., \$13; Rebecca Benedict, 85c., Af.....	85 00
Richmond—St. James's, Af., \$50; Chi., \$26 25; S. S., \$50; ed. two years, to August, '55, of "Adam Em pie," Af.....	126 25 211 25

Ohio.

Gambier—Harcourt Parish, S. S., additional, Af.....	5 00
Worthington—St. John's.....	9 00 14 00

Missouri.

St. Louis—St. John's	5 00
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Wisconsin.

Milwaukee—St. Paul's, \$56; S. S., \$2; Do., ed. Af., under Bp. Payne, \$20.....	76 00
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Michigan.

Detroit—Christ, \$35 55; bal. ann. col., S. S., \$37 74.....	73 29
Total Jan. 15 to 20	\$1,380 98
Total, June 15, 1854, to Jan. 20, 1855.	\$17,422 67